

# ASSAM MISSION.

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THE

# ASSAM MISSION

OF

THE AMERICAN BAPTIST MISSIONARY UNION.

## PAPERS AND DISCUSSIONS

OF THE

### JUBILEE CONFERENCE

HELD IN NOWGONG.

DECEMBER 18-29, 1886.



PUBLISHED BY THE ASSAM MISSION OF THE AMERICAN BAPTIST MISSIONARY UNION.

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## PREFACE.

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THE workers of the Assam Mission have always been so far separated that, though the desirability of a general conference has often been felt, no gathering of the whole Mission has taken place since 1854. It was felt that, at the end of this fiftieth year of our Assam Mission work, all the workers ought to meet, review the past, compare notes on the present, and lay plans for the future. As we did this we felt ourselves benefited, and conceived it desirable to preserve and make accessible the historical matter presented, and to acquaint others with the work here. So we determined to publish the papers presented, together with a brief of the accompanying discussions.

As there was no common language in which all the missionaries and our native brethren could unite, the native brethren, all being familiar with the Assamese, held a separate conference at the same time and place, at which papers on living topics were presented and discussed. The two conferences were united whenever practicable.



## ERRATA.

Page	4,	line	21,	<i>for</i>	seventh	<i>read</i>	seventeenth.
"	10,	"	14,	"	mail service	"	daily mail service.
"	31,	"	15,	"	helper	"	helpers.
"	52,	"	11,	quotation ends with	" follow."		
"	66,	"	5,	<i>for</i>	1885	<i>read</i>	1886.
"	75,	shift	period from after	Philippians,	line 24,	to after	Mark, line 25.
"	76,	line	3,	<i>for</i>	eighth	<i>read</i>	sixth.
"	111,	"	31,	"	Wittier	"	Witter.
"	141,	"	32,	"	demands	"	demons.
"	145,	"	1,	"	tend	"	trend.
"	147,	"	28 & 32,	<i>for</i>	through	"	thorough.
"	193,	"	28,	<i>for</i>	1885	"	1875.
"	200,	"	9,	"	Mrs.	"	Mr.
"	217,	"	13,	"	connected	"	counted.
"	234,	"	10,	"	eleven	"	ten.
"	244,	"	18,	"	<i>Morsgota</i>	"	<i>Morzygota.</i>
"	244,	"	20,	"	<i>pelengoni</i>	"	<i>perengoni.</i>

Page 285, line 13, *for* January 1878—December, 1889 *read* January 1879—December 1886.

Page 285, line 29, *for* Jessie T. *read* Jessie F.

*Statistics :—*

Under head "Died in Communion," under Gauhati, *for* 166 *read* 165.

*Map :—*

Between the Miris and Mishmis, north of Lakimpur, should be represented the Abors.

The Singphos should be represented as occupying part of the hills of the eastern part of Assam, and as extending, under the name of "Singphos or Ka-Kyens," (Ka-Chins), down to the south-east of Bhamo.

The Kyens (Chins) should be represented as occupying the country along the Chindwin River.

Disang Mukh, the river-station for Sibsagar, should be located at the mouth of the river south of its location on the map.

Damra should be on the river east of its present location on the map.

Samaguting should be in small type and Kohima in large.

*Chart :—*

Dr. Bronson and daughter, Miss Marie Bronson, returned to Assam in March 1870, instead of late that year.

Mrs. Gurney arrived in Assam in 1877, not 1878.





## MISSIONARIES PRESENT.

### *American Baptist Missionary Union.*

Rev. C. E. Burdette and Wife	...	<i>Gauhati.</i>
„ E. W. Clark and Wife	...	<i>Molung,</i>
„ A. K. Gurney and Wife	...	<i>Sibsagar.</i>
„ M. C. Mason	...	<i>Tura.</i>
„ P. H. Moore and Wife	...	<i>Nowgong.</i>
„ E. G. Phillips and Wife	...	<i>Tura.</i>
„ S. W. Rivenburg and Wife	...	<i>Molung.</i>
„ W. E. Witter and Wife	...	<i>Wokha.</i>
Miss Ella C. Bond	...	<i>Tura.</i>
„ Orrell Keeler	...	<i>Nowgong.</i>
„ Stella H. Mason	...	<i>Tura.</i>
„ Nettie Purssell	...	<i>Nowgong.</i>

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### *Other Societies.*

Rev. T. Jerman Jones, Welsh Calvinistic Methodist Mission, Shillong, Assam.

Rev. Isaac F. Row, Anglo-Indian Evangelization Society, Bangalore, Deccan.

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### *Missionaries Absent.*

Mrs. M. R. Bronson, in U. S.

Rev. C. D. King and Wife, of Kohima, *en route* to U. S.



# MINUTES OF THE JUBILEE CONFERENCE

OF THE ASSAM MISSION OF

THE AMERICAN BAPTIST MISSIONARY UNION.

*December 18—29, 1886.*

*Saturday evening, December 18.*—All excepting Mr. and Mrs. Clark having arrived, a preliminary meeting was held and Rev. M. C. Mason appointed Chairman, and Rev. E. G. Phillips Clerk, for the following Monday sessions. Messrs. Moore, Witter and Phillips were appointed a Committee on Arrangements for Monday and Mr. Rivenburg, Mrs. Witter and Miss Pursell a Committee on Music for the whole Conference. Later in the evening a devotional service was led by Rev. P. H. Moore.

*Sunday, Dec. 19.*—At 9 A. M., after introductory services conducted by Rev. E. G. Phillips, a sermon was preached by Rev. Isaac F. Row, from Luke xii. 34-37. At 3 P. M., after introductory services in Assamese, by Rev. Tuni J. Goldsmith, pastor of the Nowgong church, Rev. A. K. Gurney preached, in Assamese, from Matthew xxviii. 19, 20. At 7-30 P. M., after introductory services by Rev. S. W. Rivenburg, Rev. T. Jerman Jones preached from II Cor. x. 13-16.

*Monday, Dec. 20.*—After devotional exercises from 8-30 to 9 A. M. conducted by Rev. E. G. Phillips, the Committee on Arrangements was continued for the whole Conference, and Messrs. Moore, Burdette and Gurney appointed a Committee on Resolutions. A letter was read from the Presbytery of the Welsh Calvinistic Methodist Mission to the Khasis, presenting Mr. Jones as their representative, and extending Christian greetings. The Clerk was requested, by vote, to draw up a letter in reply, extending to that Mission our

Christian greetings, and Mr. Jones and Mr. Row were invited by the members to sit with us in full Conference. The following papers were then read, and each followed by discussion:—namely, one on “Tithes” by Rev. S. W. Rivenburg, and one on “The Necessity of Developing the Missionary Spirit in the Churches, and how best Developed,” by Rev. W. E. Witter.

At 2 P. M. officers were appointed as follows:—Moderator, for the evening and Tuesday, Rev. M. C. Mason; for Wednesday and Thursday, Rev. A. K. Gurney; and for Friday and Saturday, Rev. E. W. Clark. Rev. E. G. Phillips was appointed Clerk for the whole Conference. A paper was then read on “Methods of Mission Work,” by Rev. M. C. Mason, and followed by discussion. This was followed by a poem by Miss Nettie Pursell.

In the evening Mrs. Gurney read an Historical Sketch of the Sibsagar Church and Mission. Letters from Mrs. Whiting, formerly missionary at Sibsagar, were then read, and prayers offered specially for Mrs. Whiting, and for the Native Christians at Sibsagar.

*Tuesday, Dec. 21.*—After devotional exercises, from 8.30 to 9 A. M., by Rev. I. F. Row, a paper was read on “Self-Support,” by Rev. A. K. Gurney, and followed by discussion.

At 2 P. M., two papers were presented, one on “Work for Assamese Girls and Women,” by Miss Orrell Keeler, and one on “Work for Garo Girls and Women,” by Mrs. C. E. Burdette. These were followed by discussion, during which the matter of Mrs. Scott, a former missionary, opening a medical Mission in Assam, was discussed. It was voted that “the sense of this Conference is that Mrs. Scott would do well to come to Assam now, and begin a Medical Mission.” It was also voted that “Mr. Burdette be appointed to write to Mrs. Scott, informing her of the action of the Conference; and to learn the opinion of the Natives of Gauhati, as to the

work already attempted there, and as to Mrs. Scott's proposed work."

At the evening session, which, by vote, was held in the chapel instead of Mr. Moore's bungalow, an Historical Sketch of the Nowgong Mission was presented by Rev. P. H. Moore, after which letters from Mrs. Philbrick and Mrs. Scott, former missionaries at Nowgong, were read, and the latter translated to those knowing Assamese, but not English. During the session, hymns were sung in nine different languages.

*Wednesday, Dec. 22.*—(In chapel.) The devotional service, from 8.30 to 9 A. M., was led by Rev. S. W. Rivenburg. Business being resumed, Rev. A. K. Gurney in the chair, the Clerk was relieved of serving on the Committee of Arrangements, and Rev. M. C. Mason appointed in his stead. Rev. E. G. Phillips then read the Historical Sketch of the Garo Mission. Letters were also read from Rev. I. J. Stoddard and Dr. T. J. Keith, former missionaries to the Garos.

At 2 P. M., at the chapel, a paper on "Work of Other Societies in Assam" was read by Rev. E. G. Phillips, and was followed by remarks by Mr. Jones and Mr. Row. A resolution appreciative of Mr. Row's work in Assam, and of sympathy and co-operation with his Society, was then passed.\* It was also voted that the Clerk give to Mr. Row a copy of this resolution, to be forwarded to the Secretary of his Society. After some remarks by Norkha, a Khasia evangelist, Mr. Jones gave some account of the work of their Society among the Khasis. The Conference then adjourned to preach in the bazar and other places.

The evening session, held in the chapel, was devoted to a testimony meeting at which each took part in his own language. The meeting was led by Mr. Jones.

\* For this and other resolutions see latter part of book.

*Thursday, Dec. 23.*—After the usual morning devotional exercises, led by Rev. T. Jerman Jones, it was voted that the Conference be continued to Monday and Tuesday of next week. A paper, on “The Claims and Conduct of Educational Work in Missions,” was then read by Rev. C. E. Burdette, and followed by discussion.

At 2 P. M., Revs. M. C. Mason, A. K. Gurney and Tuni J. Goldsmith were appointed a Committee, “to make a digest of the letters from Rev. Godhula R. Brown, preparatory to the examination of his case to-morrow.” It was also voted that “every subsequent session of the Conference be held in the chapel, when that is not otherwise occupied. Rev. P. H. Moore then read a paper on “The Need of a Native Ministry and How to Supply it.” After the discussion following, the Conference adjourned to out-door preaching.

In the evening, Historical Sketches of Deceased Assam Missionaries were presented by Mrs. A. K. Gurney and Miss Ella C. Bond, after which a resolution was passed, appreciatory of the pleasure and benefit received from the presence in the Conference of Mr. Jones. This was followed by remarks by Mr. Jones, expressive of his own gratification in being present.

*Friday, Dec. 24.*—After the devotional exercises, from 9 to 9:30 A. M., led by Rev. C. E. Burdette, the Committee appointed yesterday made their report. The report was such that it seemed unnecessary to further investigate the case. It was then moved “that we, as members of the Conference, deem it our sad duty, in consideration of his attitude against the church, and confessed misconduct, to withdraw from Rev. Godhula R. Brown, our fellowship as a minister of the gospel.” After a reply by Godhula, the motion was carried. It was also voted “that this Conference recommend the Sibsagar church to rescind the ordination of Godhula R.

Brown, and withdraw from him the hand of Christian fellowship, and that they make their best efforts, in the spirit of the gospel, to restore him."

In the afternoon session, a paper, on "The Need of Extending Our Work to New Openings," was read by Rev. E. W. Clark, and followed by discussion.

In the evening session a paper on "Work for Missionaries' Wives" was read by Mrs. E. G. Phillips, also the Historical Sketch of the Aö Naga Mission, by Rev. S. W. Rivenburg. Rev. W. E. Witter gave a verbal account of the Mission at Kohima, and Mrs. Witter read the Historical Sketch of the Wokha Work.

*Saturday, Dec. 25.*—At 10 A. M. Christmas services were conducted in the chapel by Rev. Isaac F. Row, who preached from Luke ii. 10. The further sessions for the day were postponed.

*Sunday, Dec. 26.*—At 10 A. M., after introductory services by Rev. S. W. Rivenburg, Rev. C. E. Burdette preached from John xvi. 33. At 3 P. M., after the reading of the Scriptures and prayer by Rev. Tunji J. Goldsmith, the sermon was preached in Bengali by Thangkhan Sangma of Tura, from Joshua xxiv. 15. In the evening Rev. E. W. Clark conducted a general Conference meeting.

*Monday, Dec. 27.*—The morning devotional exercises were conducted by Rev. M. C. Mason. Rev. E. W. Clark was then chosen to serve as Chairman "during the remainder of the Conference. Then followed a discussion on "Prevailing Vices," opened by Rev. S. W. Rivenburg.

At the afternoon session, the question of the immediate occupation of Kohima was taken up, and a resolution, requesting Mr. Rivenburg to at once occupy Kohima, was discussed, and unanimously adopted. Rev. A. K. Gurney then read a paper on "Translation," which was followed by discussion. The question of starting and locating a press for the Assam



Mission was also discussed, but was laid over until to-morrow. A Committee was also appointed, consisting of Messrs. Clark, Moore, Mason and Burdette, to prepare a letter to the Executive Committee, bringing before them the need of more men for Assam.

At the evening session letters from Secretaries of our Mission Societies, and from former missionaries to Assam, were read.

*Tuesday, Dec. 28.*—The devotional exercises at 9 A. M. were led by Rev. W. E. Witter. At 9-30, Rev. P. H. Moore opened the discussion on "What to do with young Converts." After the discussion, the letter of the Clerk, on behalf of the Conference to the Presbytery of the Welsh Calvinistic Methodist Mission to the Khasis, was read and adopted. A resolution was also adopted, thanking Mr. Row for his presence and help in the Conference &c. The matter of the Press was then taken from the table, and it was voted "that it is the sense of the Conference, that, when we start a Press in Assam, we start it at Gauhati, as being the most desirable place for it." It was also voted, "that we take immediate steps for starting a Press at Gauhati." A Committee of Messrs. Phillips, Burdette and Rivenburg was appointed, after some discussion, "to arrange, prepare and print, at a cost not exceeding Rs. 1,000 for 500 copies, the matter of this Conference, in a suitable form." It was also voted that "as soon as the Committee has prepared their work, and made an estimate, they notify the different missionaries, and solicit contributions towards the expense." It was also voted "that the Committee on publication be requested to make effort, for the sale of the book, and that after two years, the proceeds and unsold books be redistributed, proportionately to contributions.

At the evening session, several resolutions were adopted; first one appealing to the young men in home theological



schools, to consider the claims of Assam upon them, and appointing Mr. Burdette to write to Newton, Mr. Witter to Rochester, Mr. Rivenburg to Crozer, Mr. Moore to Hamilton and Mr. Clark to Morgan Park. Another resolution was passed in reference to the work of Divine grace in the Congo valley; and a third, a resolution of thanks to our hosts. Mrs. E. W. Clark also gave verbal personal reminiscences of several former missionaries.

*Wednesday, Dec. 29.*—After the morning devotional exercises, led by Rev. S. W. Rivenburg, the letter of the Committee to present to the Executive Committee the needs of Assam for more missionaries, was read and adopted. It was also voted unanimously that, after three years, we hold another Conference of our Assam Mission. The attention of the Conference was drawn to a tract, entitled, “How is the World to Become Christ’s?” It was felt that the tract was not applicable to the Assam field, and Mr. Mason was appointed to write a reply for the *Examiner*. A resolution of thanks to the authors of letters for the Conference was passed, and also one expressive of our need to seek Divine guidance, in adopting some system for raising up preachers and teachers of the Word.

The Conference was then adjourned to meet again three years hence.

E. G. PHILLIPS,

*Clerk.*

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## JUBILEE HYMN.

*Tune—America.*

BY REV. W. E. WITTER.

Thou who Almighty art,	On Zion's walls apart
Yet hast a Father's heart,	We've toiled with fainting heart,
Thine ear incline.	O Christ, for Thee.
O Christ, our cause present ;	Wake now the trumpet sound ;
For souls with love intent,	Let all Assam resound,
May all our lives be spent,	And all her tribes be found
Spirit Divine.	Turning to Thee.

First-fruits though small we bring,—	Not for the loved who sleep ;
Half-century's offering,—	Not for the watch we keep,
Of all Thou'st given.	Our prayer be heard.
Trusting in thy sure word,	We plead one Sacrifice,
We now would prove Thee, Lord ;	On Him we fix our eyes ;
Let blessings rich be poured	O for His praise arise,
On us from heaven.	And us regird.

Sea-travelled prayers we hear ;  
 Saints echo " Persevere :"  
 Grand Jubilee !  
 Saved by the great I AM,  
 Through blood of Calvary's Lamb.  
 Sin-free,—a new Assam  
 By faith we see.



## GENERAL VIEW OF ASSAM.

BY REV. P. H. MOORE.

Assam is one of the twelve principal civil divisions into which India is divided for convenience of administration. Among these it ranks tenth in extent of territory and eleventh in number of population. But its location at the very north-east corner of the Indian Empire, bringing it into relation with border tribes, and also promising a way into Tibet and Western China, lends it a degree of importance more than commensurate with its relative size.

**Geography.** Assam is situated between  $23^{\circ} 58' 30''$  and  $28^{\circ} 17' N.$  Latitude and between  $89^{\circ} 46'$  and  $97^{\circ} 5' E.$  Longitude.

It is bounded on the north by the lower ranges of the Himalayas, on the east and south by a range of hills extending from the Himalayas to the Bay of Bengal, and by the Bengal district of Tipperah. On the west by the Bengal districts of Maimansing and Raugpur, the State of Kuch Behar, and the Jalpaiguri district.

The area, according to the latest figures given by the Survey Department is 44,750 square miles, of which 20,839 is in the Brahmaputra valley, 9,581 in the Surma valley and 14,330 in Garo, Khasi and Naga hills districts.

The province is divided into these three parts according to its natural aspects. The hill tract being the watershed between the two valleys. The name Assam, though applied to the whole province, is more commonly used to mean simply the valley of the Brahmaputra, to which it strictly belongs, as this only was under the rule of the Ahom or Assam kings.

This valley is an alluvial plain about 450 miles long with an average breadth of about 50 miles, surrounded on the north, east and south by ranges of hills and mountains.

Through the midst of this plain from east to west runs the mighty Brahmaputra river, the "Son of Brahm," as the name signifies. The Assamese have a tradition that they were once perishing for water, and their god Brahm gave them this great river. On one day in the year its waters are holy as the sacred Ganges. It has not yet been traced to its source. It enters Assam as a large river, and is swelled by thirty-four tributaries from the northern and twenty-four from the southern side which drain into it the water from the surrounding mountains. The Surma valley is much smaller than that of the Brahmaputra, in length much shorter, and broadens out into a wide plain. Here too there is one main river, the Surma, assisted by numerous smaller ones, draining the valley. The hill tract, including the Naga, Khasi and Jaintia, and Garo hills, is a long projected outwork of the mountain system that separates Assam from Burma. It consists not of one range, but of a large number of ranges and plateaux. It attains an altitude of 10,000 feet in the Naga district, gradually sloping down to 6,449 in the Khasi, to 4,700 in the Garo hill district.

**Rainfall.** The recorded annual rainfall varies in different parts of the Brahmaputra valley from 60 to 111 inches. In the Surma valley from 120 to 173 inches, of which from 50 to 60 per cent. falls in the months June to September. Cherra Punji, a place in the Khasi hills district has the greatest rainfall in the world, having an average of 489 inches; 805 inches are said to have fallen in this place in 1861, of which 366 inches fell in the single month of July. With this heavy rainfall even the great river systems of Assam are sometimes overtaxed and destructive floods occur.

**Temperature.** The greatest range of the temperature during the whole year in the entire province is about  $55^{\circ}$ —say from  $45^{\circ}$  to  $100^{\circ}$  F., and the average mean temperature is about  $75^{\circ}$ . Snow is unknown except as it is seen on the distant heights of the Himalayas, but there are occasional light frosts on the higher levels.

**Soil.** The soil of the plain is mostly black loam, and is frequently enriched by inundations; and that of the Hills is a red ferruginous loam, and is usually not cultivated in any one spot for more than two or three successive years. No artificial irrigation is required. Large tracts of arable land still lie waste, and the province is capable of maintaining a much denser population than at present exists.

The present average density of population throughout the province is 109 to the square mile. But it varies from 319 in Sylhet, the most populous district, to only 15 or 20 in some sparsely settled hill tracts.

For Government purposes the province is divided into 11 districts, as will be seen by referring to the accompanying map. These districts in the province are analogous to Counties in a State. Each having its own station corresponding to the county-seat of the county. The station is the head-quarters of all the district officers. Here courts are open and district work generally supervised.

**History.** There is no book which pretends to give a history of Assam. The record of events during the past one hundred years is fairly well-known, but one, tracing back the thread of history prior to the nineteenth century, advances into ever deepening obscurity.

The valley of the Brahmaputra is believed to have been colonized by Aryans at a very early period. Perhaps, as early as the eighth century of our era, these Aryans were overcome by the Chutias, a horde who pressed into the valley from the north-east. They, however, did not wholly destroy

or expel the Aryans, but gradually adopted their religion and amalgamated with them. These in turn were overcome by the Kochis, who entered from the west in the twelfth century, and established themselves in the lower part of the valley, but did not press on to its eastern end.

The Ahoms, a tribe of Shan origin, whose depredations extended over several hundred years, entering the head of the valley in force in the thirteenth century overcame the remnant of the former dynasty left by the Koch invasion. These Ahoms, or Asams, multiplied and grew more and more powerful, pressing down further and further into the valley, until they came into collision with the Mussulman invaders from the west.

These Ahom kings were the last native dynasty in Assam, and from them, the province takes its name. For a long period, they had fierce conflicts with the Muhammadans, who were trying to annex the valley to Bengal. But they finally successfully foiled these invasions, and maintained their sway till 1810.

They are said to have adopted Hinduism about the middle of the seventh century. Though successful in war, they succumbed to the enervating influences of their surroundings. Intestine strife and anarchy prevailed. At length the Burmans were called in as arbitrators. They saw their opportunity and in ten years' time were masters of the valley. Their atrocities are still matters of common traditions. So barbarous was their rule, that whole districts were depopulated.

The British occupied Assam in 1824 as an incident of their war with the Burmese, and at the conclusion of that war in 1826, it was ceded to them by treaty.

The British occupancy and development of the valley has been steadily carried forward since that date.

For about fifty years it was attached to Bengal and administered by the Lieutenant-Governor of that Province.



It gradually grew in importance, and in 1874 was made a separate Province with an independent administration under a Chief Commissioner.

**Ethnology.** “There is no distinct Assamese nationality.” Under the heading “Prevailing Languages” the Report on the Administration of the Province of Assam for 1885-86 gives forty distinct languages and dialects, some of which are known to include other dialects not mentioned in the Report. This variety of language is a fair index of the mixed ethnic elements in the population of the plains of Assam. Take an Aryan substratum, mingle with it a Mongolian element from the north; then with this mixture a Dravidian element from the west; add to this an element whose quality and quantity are both unknown; once more mingle with this a strong element from the Shan race; allow many centuries for the process of commingling; give now a sprinkling of Burmese; keep in mind that each one of these elements is preserved in every degree of change from absolute purity to the most thorough adulteration; take into account on the one hand a fluctuating immigration not hitherto mentioned, and on the other the influence of the tribes on the hill sides that have preserved their aboriginal qualities in various degrees of purity, and you have the people of the plains of Assam. Is not the typical Assamese a nondescript? And yet there is a prevailing type of features, described as Indo-Chinese which, in our eyes, is fairer than either the pure Indian or Chinese. The Assam Census Report for 1881 divides the people according to language into 3 classes :

(1) 3,881,775 permanent inhabitants, speaking the Aryan languages as follows: Bengali, 2,425,878; Assamese, 1,361,359; Urdu, 94,538. These are the bulk of the people of the plains of the Brahmaputra and Surma valleys.

(2) 882,307 speaking non-Aryan languages. Twenty dif-

ferent languages are enumerated under this head, and of those speaking them the most numerous classes are the following,—Kacharis, 263,186; Khasis, 157,699; Garos, 112,248, and Mikirs 77,765. Although about two-thirds of these 882,307 are enumerated as in the plains districts, they are generally speaking the inhabitants of the hills surrounding the plains of Assam.

(3) 18,284 temporary settlers, mostly in the plains, speaking twelve different languages, and besides these 1,624 speaking a European language, and 5,130, whose language is not specified. These figures indicate how heterogenous is the population.

The ethnical relations of several of the hill tribes are as yet undetermined. They are divided according to language into seven groups. Several of them show strong Mongolian features.

The following are names of the leading tribes: Bhutanese, Akas, Daphlas, Miris, Abors (several tribes), Kamptis, Singphos, Mishmis (several tribes), Nagas (several tribes), Mikirs, Kukis, Kacharis, Khasis and Jaintias, Garos, and further to the south the Manipuris and Lushais.

**Government.** Politically Assam is a pure monarchy. The Chief Commissioner is the Chief Executive officer of the Province, acting directly under the Government of India. He is assisted by a Secretary with an assistant and personal assistant; two Judges, one for the Surma valley; and one for the Brahmaputra valley, (who is also Commissioner of the Brahmaputra valley Districts); Conservator of Forests; Deputy Surgeon-General (who is also Sanitary Commissioner); Inspector of Schools; Inspector-General of Police (who is also in charge of the Registration and Commissioner of Excise and Stamps); and a Director of Agriculture.

All these officers have their head-quarters at Shillong, a station in the Khasi hills, 6,450 feet above sea level, which



thus becomes the capital of the Province, and is also its only sanitarium. During the cool winter months these officers travel all over the Province on inspection work, and in the hot rainy summer, return to head-quarters and issue the annual reports of their several departments. Besides these officers, there are eleven Deputy Commissioners, one for each of the eleven districts into which the province is divided.

These, having their head-quarters in the chief town, or station, of their several districts, are directly under the Chief Commissioner of Assam. They, in turn are assisted by Assistant Commissioners of several grades; and by a medical officer; a police officer; a Public Works officer; a Forest officer; and an Educational officer, all of these again having local subordinates under them. Through these the details of administration in each department are effected.

**Military.** Three regiments, with a total strength of 30 European officers, 283 native officers, and 2,271 men are attached to the Province for its protection from wild tribes on the borders. As auxiliary to these there are 2,446 Frontier Police stationed in the more exposed parts of the Province, and the number of Civil and Municipal Police belonging to the several districts is about 2,000.

**Legislation.** Politics in the English and American sense of the word is unknown to the mass of the people. Their legislation emanates direct from the Government of India. The chief officers of the province can shape it to the needs of the people, but the latter first hear of it when it is announced for enforcement. The dense ignorance of the people rendered this course necessary.

**Education.** The Government is pushing the work of education as fast as possible, and is making commendable progress. The last returns show 2,424 schools of all grades, both public and private; and these enrol 63,997 male and 4,626 female pupils. But this is less than 10 per cent. of the population of school going age.

**Post Office and Telegraph.** There are 195 Imperial and 52 District Post Offices in the Province, the former under the direct control of the Government of India, and the latter, mostly small offices in out-of-the-way places not yet transferred to the Imperial Government. The former received an approximate number of 4,232,540, and the latter 163,346. covers for delivery in 1885. The Telegraph Department, also under Imperial control, has 48 offices, 1,148 miles of line and 1,692, miles of wire.

**Revenue.** The cost of maintaining this scheme of Government is met from the revenue of the Province, which is more than sufficient for this, leaving a round sum annually which goes into the Imperial Treasury. The total revenue, Imperial, Provincial, and Local for the past year was Rs. 8,948,908. At present the chief sources of revenue are, land, Rs. 4,229,691. Excise, Rs. 2,176,345. Stamps, Rs. 782,720, and Opium, Rs. 419,456.

**Commerce.** Assam is not a great name in commercial circles, nor does it seem destined to greatness in that line. Still it is not wholly insignificant, as the following figures from the Administration Report for 1885-86 prove. Rs. 29,047,167, (about \$10,000,000) worth of Imports, and Rs. 43,172,169 (about \$15,000,000) worth of Exports were borne on her great rivers during the year. The following table shows what are the chief items of this trade :—

*Table showing chief Items of Import and Export.*

ARTICLES.						IMPORTS.	EXPORTS.
						Rs.	Rs.
Coal	...	...	...	...	...	141,202	70,590
Raw Cotton	...	...	...	...	...	1,674	257,569
Cotton Goods	...	...	...	...	...	7,370,868	800
Drugs and Chemicals	...	...	...	...	...	126,120	2,300
Dyes and Tans	...	...	...	...	...	88,324	3,262
Grains (Rice, &c.)	...	...	...	...	...	3,125,325	3,848,520
Hides and Skins	...	...	...	...	...	2,560	506,824
Jute (Raw)	...	...	...	...	...	5,287	533,087
Liquors	...	...	...	...	...	1,201,056	420
Metals (Brass, Iron, &c.)	...	...	...	...	...	3,702,307	59,613
Oils (Kerosene and Others)	...	...	...	...	...	1,518,611	3,964
Oil-seeds	...	...	...	...	...	32,503	2,657,133
Opium	...	...	...	...	...	395,850	...
Provisions	...	...	...	...	...	767,783	843,986
Salt	...	...	...	...	...	1,653,139	1,345
Silk (Raw, Indian)	...	...	...	...	...	4,800	154,800
Silk (Piece-Goods)	...	...	...	...	...	54,825	...
Spices	...	...	...	...	...	1,149,550	34,899
Sugar	...	...	...	...	...	1,734,378	299
Stone and Lime	...	...	...	—	...	76,785	850,453
Timber	...	...	...	...	...	50,759	1,090,595
Tobacco	...	...	...	...	...	1,092,710	2,607
Woollen Piece-Goods	...	...	...	...	...	144,125	..
Tea	..	...	...	...	...	350	30,238,450

It will be seen that cotton goods, metals and grains take the lead among the Imports; and that tea is by far ahead among Exports, and is alone more than the whole Import Trade. Tea is in fact the one industry that gives Assam any commercial importance, and the fact that it is almost exclusively in the hands of foreigners (Europeans) is not flattering to the mercantile instincts and ability of the native population.

The plant is indigenous in the land, but a European was the first to discover it and bring it to public notice, soon after Assam became British territory. European capital and enterprise nourished the industry in its infancy, have tided it over financial crashes, and established it on a permanent basis as the great source of wealth of the province.

Besides this river-borne trade, a small amount of traffic is carried on every year with the neighbouring hill tribes, who come down from their mountain homes during the cool months for the purpose of barter. Rs. 551,027 worth of Imports and Rs. 134,356 worth of Exports are given under this head.

**Railways.** There are two railways with 108 miles of line in the province. They are simply for the purpose of connecting inlying parts with the Brahmaputra river which is the great artery of the valley.

When our Missionaries first came to Assam, they were three months coming up this river from Calcutta in native boats. Now two lines of steamers run weekly from Calcutta carrying freight and passengers, &c.; a line of mail service steamers connecting at Dhubri, with railway from Calcutta, enables one to reach the upper end of the valley in six days.

**Roads.** Some good, some bad, and some indifferent, enable one to travel inland in the more populous portions of the country. In other parts are only jungle paths.

Only two towns have over 10,000 inhabitants and a few others have over 5,000 each. The great mass of the people are in small scattered villages.

**Crops and Products.** The staple grain is rice, of which there are three main crops, the principal one being reaped in December and January.

The fact that so much of this staple has to be imported is largely due to the presence of imported labourers on the tea estates. Out of 290,000 to 300,000 men, women and children who are employed in the tea industry, only about 5 per cent. of the adults are Assamese.

Only enterprise is lacking to enable the native population to raise rice for the imported labourers, who would always pay a fair price for it.

Other common crops are mustard-seed, which yields an

oil very commonly used for food and toilet purposes, and various kinds of pulse, of which the natives are very fond.

Fish are plentiful in streams and ponds, and are more commonly eaten than any other animal food.

The Hills of Assam abound in coal, iron, and limestone. "Sylhet lime" is exported to Bengal at the rate of 30,000 to 50,000 tons annually.

The Makum Coal mines in the Lakimpur district now turn out a large annual supply of coal of good quality.

Petroleum too is found in several localities, but has not yet been successfully worked. There are 9,586 square miles of forest in Assam which will be a material source of revenue under the present system of Reserves.

**Religion.** It seems a hopeless task to try to give any other than the vaguest idea of the Religious condition of Assam in the few paragraphs now at our disposal. Indeed I doubt whether a whole volume of the most accurate description of the so-called religious beliefs and practices of the people of Assam, would not chiefly impress the reader with their monstrous and generally irreligious nature. An accompanying table shows the present population of the several districts of the Province, classified according to their religions.

DISTRICTS.	POPULATION.				CLASSIFICATION OF POPULATION.						
	Male.	Female.	Total.	Number per Square Mile.	CHRISTIANS.			Hindus.	Muhammadians.	Hill Tribes.	Others.
					Europeans.	East Indian and other mixed classes.	Natives.				
Cachar	166,936	146,922	313,858	71.35	291		476	197,599	92,396	23,056	40
Sylhet	999,785	969,224	1,969,009	365.91	115		264	949,353	1,015,531	3,708	38
Garo Hills	55,418	54,130	109,548	41.27	14		870	15,872	4,135	88,518	139
Goalpara	229,149	217,083	446,232	112.88	121		392	329,066	104,777	11,712	164
Kamrup	329,061	315,899	644,960	177.62	101		265	569,906	50,452	23,525	711
Darrang	142,418	130,915	273,333	79.96	136		235	251,838	15,504	4,852	768
Nowgong	160,480	150,099	310,579	95.33	50		204	249,710	12,074	48,478	63
Sibsagar	195,194	175,080	370,274	129.69	342		462	339,663	15,665	13,829	313
Lakhimpur	96,335	83,558	179,893	48.32	227		610	152,190	5,824	16,382	4,660
Khasi and Jaintia Hills	80,543	88,817	169,369	27.89	212		1,895	5,632	570	160,976	15
Naga Hills* estimated	48,380	46,000	94,380	18.46	22		65	1,259	94	92,939	1
Grand Total	2,503,699	2,377,727	4,881,426	109.08	1,631		5,738	3,062,148	1,317,022	487,975	6,912

\* This does not include the independent Naga tribes outside the Naga Hills District. These have been estimated at more than 400,000.



Will the patient reader go over each district on the map, comparing it with the table and thus locate the population. Taking now the grand totals for the whole Province, we have the people labeled, and can say there are 5,462 native Christians, 3,062,148 Hindus, 1,317,022 Muhammadans, 14, Sikhs, 177 Brahmos, 6,721 Buddhists, and 488,251 hill tribe people. But what real definite idea of the beliefs of the people with reference to God and their obligations to Him and of a future life, do these figures give?

Come walk down the street with me; the first man we meet is a Hindu. Will you tell me now what his religious tenets are? You know in a general way what Hinduism is; but I venture the assertion that there is just about one chance in 333,000,000 that you will be right in getting the exact shade of this man's thought, for Hinduism is a broad term, ranging from absolute monotheism on one extreme, to polytheism multiplied to the 333,000,000th degree on the other. But you say, this man shows by that daub of paint on his forehead just what his position in Hinduism is. Yes, quite true—that is almost true—that is, it would be true if he squared his creed according to the books. But such is not the case. Keep in mind the history of this people. Remember, that though they are called Hindus, you will go very wide of the mark, if you expect to find their beliefs agreeing with that of Hindus in other parts of India, as described in books on Hinduism. The denominations of Christians are numerous, but the differences of Hindus are legion. Assam is said religiously to have passed from primitive Hinduism, through Buddhism, Adi-Buddhism back again to Sivism and Vishnuism. There are scars of the fierce struggles that brought about all these changes. The conglomerate elements which mark the ethnical character of the people have their counterpart in the varied mosaics of religious belief. So that the three-fifth part of the population that are called Hindus pre-



sent peculiarities that nothing short of local acquaintance will enable one to understand. However one or two general characteristics may be noted.

(1) As a class they are idolators though we shall probably see no idols in our walk; these are generally kept in temples and houses of worship. We have reason to be thankful that their excessive sanctity requires that most of the time they be veiled from the vulgar gaze, so that their hideous forms are not more frequently thrust upon us. We may see here and there shrines by the roadside—small, low pyramids of masonry with a hollow in one side, from which a dirty little lamp sends forth a feeble flickering light. But the devotees here are probably not native Assamese. They are immigrants of the merchant class—worshippers of Gonesh.

(2) They are priest-ridden, they call their priests God, and are much more afraid to disregard their word than to disobey the law of God. If in their deepest consciousness, they do not regard sin against God as a *very trivial* matter, I know of no rational explanation of their conduct. A man will tell you that lying is sin; that it is evil in itself and God's punishment of it is hell, but he goes on lying without compunction. He next admits to you that eating chicken is no sin in itself—still he will starve rather than eat it, simply because the priest forbids it. Does he not fear man rather than God? He yields assent to authority rather than reason, but it is human authority rather than Divine. To disobey the priest is to become outcast, which means more to the average Hindu than all the torments of hell.

Hindu castes are numerous—some high, some low. To whichever of these he belongs, his chief concern is to so observe its rules as to keep within its pale. Outward observance is all that is required for this. Hence it comes

to pass that Hinduism, whose central thought is supposed to be undistracted meditation on the Deity, has degenerated into a round of lifeless formalities which now bind the people like fetters of brass. Until the Government introduced secular education the priestly class had a monopoly of learning. Since the days of Manu (700 B. C.) it has been regarded as a grave offence for one of low caste to so much as hear the words of their sacred scriptures. Thus the twin sisters, ignorance and superstition have held almost undisputed sway—mutually rivalling each other in completing the degradation of the mass of the people.

That next man we meet is a Mussulman. You know what the Koran teaches, so can tell pretty accurately what he believes, or rather *ought* to believe. For even the Mussulmans of Assam have not escaped the influences of their environment. They belong to the same ethnical stock as the Hindus, being in large part descendants of the converts to Islam, made at the time of the various Mogul invasions of Assam. Hence, as is seen from the table, the greater part of Muhammadans are found in the districts bordering on Bengal, where those invaders were most successful. Many of them hold the doctrines of Islam very loosely, or are very ignorant of what they are. Still they present a solid front against polytheism and idolatry; but the vices so characteristic of the followers of the Prophet, find a fertile soil and attain luxuriant growth in the Mussulmans of Assam. Although no hour of the day has passed without lying and deceit, if with no more outrageous sin, do they not pray to the prophet four times a day, and will he not on this account plead effectually for them with the one God whose Prophet he is?

Works of merit to counterbalance their demerit before God are the great desiderata with both Mussulmans and Hindus. Blessed are the *pure in heart* is not among their Beatitudes.

Passing on we find a man whose sturdy limbs give proof of mountain climbing. His prominent cheek-bones and slightly Mongolian cast of features at once mark him as different from the Assamese. I tell you he is a Hill man. But can you tell me what demon he worships? That buffalo, pig or goat that he killed yesterday with so many incantations, calling loud and long on the name of his god—whose wrath was he attempting to propitiate by the act? What benefit did he expect from killing that fowl according to a time-honoured formula, leaving its blood and feathers under that green tree for the demon's acceptance and taking home its flesh to feast himself and family and perhaps neighbours also. Is it the demon of earth or air, or wood or mountain, who he fears will cause the failure of all his crops, and make his flocks and herds sterile and his wife barren, if he does not thus offer sacrifices? Why are there no benevolent as well as malevolent spirits among his household penates?

We have already noted that more than forty languages and dialects are spoken in Assam. Half of these are languages of hill tribe people. All these hill people are demon-worshippers, but each tribe has its own demons, and its own ceremonies, preserved in pristine purity, or largely modified by their environment.

Remember too that the ranks of the Hindus are largely swelled by numbers of these hill tribe peoples, who, having given up keeping swine and drinking strong home-made rice liquor, to which they are greatly addicted, and paid a small annual fee to the priest, are admitted to the lower castes in the Brahmanical system.

The hill people generally are anxious for the present life, saying what shall we eat and what shall we drink and wherewithal shall we be clothed (though very little clothing suffices) and the life to come claims very little of their

thought. That Kachari, for instance, is a genuine Sadducee, and denies that there is either resurrection or angel or spirit. His motto is, let us eat, drink and be merry for to-morrow we die; as the beast dieth, so dies the man.

That Mikir, on the other hand, looks forward to a great and beautiful city into which he may hope to gain admittance after an indefinite number of transmigrations of soul. When his brother dies, he first mourns his loss with loud lamentations, then places by the corpse food and liquor for the journey of the departed spirit, and having allowed one or more days for the spirit to rest before starting on its long journey, he gathers his friends and neighbours and bids it depart joyfully on its journey, bidding it adieu with much mirth and singing, dancing and feasting, lasting all night in case of a child, and for several successive nights in case of a leading man.

There is a respectable looking man, of the better class of the people. He has broken away from the thralldom of caste and now imprecates curses upon it. He has dared to think that his forefathers were wrong in matters of faith. He is a Brahmo; a Unitarian among Hindus; the Indian Theosophist. He has risen superior to the rubbish of Hinduism. He wants no mediator between God and man. The human soul has a natural right to enter directly into the presence of the Father of us all. Human sin is too trivial an affair to have annulled this right. Hence no atonement is required, and he goes directly to God in worship. He dwells much on the infinite love of God, and does not trouble himself as to how He can be just and yet justify one who has broken His law. Hence, leaving out of sight the holiness of God, he also misses the most marvellous manifestation of His love in the Divine Saviour.

Here now we meet a native Christian, the chances are that he is from the hill tribe people, or if formerly a Hindu,

that he is from the lower rather than the higher classes. Here at least, you think, is a man who believes and thinks as you do. But do not be too sure of this. Did not idolatrous superstitions cling to converts from heathenism in the days of the Apostles? Do not be surprised if you find some of his former superstitions mingled with the truth which he has received in Jesus. The ideas and associations of his childhood may not yet have been fully outgrown, though he is a true believer in the Christ of God.

Such are some of the religious characteristics met with in Mission work in Assam.

But the importance of this province as a mission field is not confined to its own limits and to its present 5,000,000 of inhabitants. The fact of its location as a highway to Tibet and Western China enhances its value from a missionary, as well as from a political and commercial point of view.

The American Baptist Missionary Union occupied Assam in 1836 simply as a step towards entering China from the west. God turned us back, and has kept us here now fifty years. Was it because He saw that it was necessary that we first evangelize this valley and surrounding hills as a base of supply for more extended operations in the regions beyond, which are still an unknown quantity in all our Geographies, both physical and moral?

Events are hastening to a consummation, and we are not keeping pace. Even during the past year links have been forged connecting this valley both with the north and the south. A Mr. Needham, the British Political Officer at Sadiya, marched without armed escort, a distance of 187 miles from that station up the course of the Brahmaputra river into the Zayul valley. The significance of this journey lies in the now proven fact of the friendly disposition of the Mishmi tribe of that locality, and of the practicability of a route across to that far region.

In 1854 two French Missionaries were murdered by those Mishmis, but it may now be time for us to press on thither.

In November and December 1886 an expedition starting from Kohima made its way across Manipur into Upper Burma and joined hands with the British forces there.

A way across to Burma is now established and in a few years will be easily practicable.

Our Jubilee hymn says "Sin-free,—a new Assam by faith we see." It requires no prophetic vision to say that before that new Assam is realised, the regions beyond, both north and south, will be beckoning us on to still larger victories.

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## HISTORY OF THE SIBSAGAR FIELD.

BY MRS. A. K. GURNEY.

The beginning of this Mission, as also the other two old stations of Assam, takes us back to the first Mission station—Sadiya, and our earliest Missionaries. The first attempt to reach Sadiya was made from Burma in 1835. Mr. Kincaid of Ava, having with great difficulty obtained permission to travel through the northern provinces, visited Bhamo and other villages, and in twenty-two days reached Mogoung which is 350 miles from Ava. Beyond Mogoung lies the great Hukong valley, still further north-west is a wilderness beyond which lies Sadiya in Assam. At Mogoung, Mr. Kincaid found it impossible to procure men or provisions, so turned his face again towards Ava. In 1836, Major Jenkins, the Commissioner of Assam, and other friends of missions, asked the Calcutta Baptists to start a Mission on the frontier with chief reference to the Shan or Khamti tribes. The Calcutta Baptists asked the American Mission in Burma, to take the field as it could soon, they thought, be connected with their Missions in Burma and open to the Missionaries an immense population between Burma and Assam. This seemed a providential opening. So Rev. Nathan Brown and Mr. Cutter with his printing press were sent from Burma, to open the new Mission. In 1836 we find them at Sadiya, commencing their work for the Khamtis and Shans. In April 1837, Bronson and Thomas were on their way up the Brahmaputra, approaching Sadiya when Mr. Thomas was killed by the falling of a tree from the bank. Mr. Bronson commenced work for the Singphos at Jaipur, and there remained till two years



later, when the work at Sadiya was broken up by an insurrection of the Khamtis, in which the station and villages in the District of Sadiya were burned, and the Khamtis scattered. Brown and Cutter were driven to Jaipur, and Mr. Bronson commenced a work for the Nagas at Nam Sang (in the hills). In a few months the Government officers followed the Missionaries to Jaipur, and Sadiya deserted, was left to the tigers and jackals.

In 1855, Mr. Whiting visited Sadiya and thus wrote :—  
“The houses have mostly disappeared and the very streets and walls have sunk to a level with the land, and have become overgrown with jungle.”

In 1840, Mr. and Mrs. Barker and Miss Rhoda Bronson came from America. Miss Bronson joined her brother in his Mission at Nam Sang; after a few months the continued illness of Mr. Bronson and his sister compelled their return to Jaipur, where Miss Bronson died at the end of the year. It soon became evident to the Jaipur Missionaries, that their work would be more effective in the plains among the immense Assamese population, than among the scattered tribes around Jaipur, so in 1841 we find them scattered to Upper, Central and Lower Assam. Messrs. Brown and Cutter came to Sibsagar where Mr. Barker had already been stationed for a year. Mr. Barker in 1840 gives us this first look at Rungpore or Sibsagar. He wrote, “This place is the present capital of Assam, is increasing rapidly, and will doubtless soon outstrip the former capital—Jorhát. The village is scattered on the banks of the Dikho. A mile away are the homes of European residents, of whom there are several, on the borders of a large tank two miles in circumference and thirty feet deep. On one side of this tank are three large temples which give to all around an ancient and venerable appearance.” Five years later we get another picture of the old station, which remains nearly the same

to-day in outward appearance as forty or fifty years ago save that the telegraph and mail steamer have given it a more rapid connection with the outside world.

The Missionary Magazine Report for September 1845 says, "Sibsagar is one of the most central and important positions for Missionary labor in Assam. It is on the Dikho river, a day's journey from the Brahmaputra directly opposite Rungpore, for many years the residence of Ahom kings, and eight miles below Garhgaon their ancient capital and fort. The population in the immediate vicinity is large and particularly well located for schools, there being about one hundred villages within a distance of six miles from the station. The population is mostly Ahom, the Brahmans are numerous, and a larger proportion of the people are able to read than in most other parts of the province." About the same time Brother Cutter thus wrote—"I wish you could go around with us for a week in the vicinity of Sibsagar. I resided in Maulmain three years, and I can say I think Gauhati, Nowgong, or Sibsagar a more interesting and inviting field than Maulmein." With this bright outlook, and two faithful Missionaries and their wives, who entered heartily into the work with them, to start the Mission, let us look at the harvest fields of forty years reaped by them and their successors.

Nidhi Levi was the first Assamese convert, baptized at Jaipur, by Dr. Bronson in 1841. In 1846 there were a number of converts in each station. Of the three baptized at Sibsagar, the conversions were so marked as to make a brief mention of each of interest even to-day, and what a joy they must have been to the Missionaries' hearts.

Batiram was a well-educated young Hindoo of the writer caste, who became a secret worshiper of Christ for some months. On his recovery from a serious illness he made unconditional surrender, and was baptized, though every

effort was made by the Brahmans to prevent this. At his baptism, he addressed them all, urging them to take the true God and give up their idols.

Ramsing his cousin, was very bitter towards him, finally led by the Spirit, he began to pray in secret and inquire what shall I do to be saved? At the close of the Sibsagar Conference, December 1846, he was baptized by Dr. Bronson.

The third convert, Kolibor, who had been an opium-eater gave up his old habits and was baptized. Personally knowing Kolibor we rejoice to-day to give testimony to his faithfulness. Not educated but a faithful man, he was employed some years as a preacher. Now, feeble and old, he waits patiently the call of his Master. At this time six hundred pupils were reported as connected with the schools.

From 1846 to 1851 when Mr. Whiting joined the Mission Messrs. Brown and Cutter were busy translating, printing, teaching and preaching both in and around Sibsagar. In 1846 the *Orunodoi*, our Assamese newspaper, was started and a great deal of printed matter was issued from the Press, but in 1852 Mr. Brown says, "We must now stop and teach the people to read." In 1851, the Church numbered 17 native members, and there had been 23 baptisms since the formation of the Church. In 1853 a problem arose which is still a serious question as affecting the prosperity of this Mission. We find the following in the Missionary Magazine Report for that year. "The total or partial dependence of native converts on the Mission for temporal support is regarded as an evil for which a remedy has been anxiously sought. The necessity of furnishing employment to all native Christians as means of support is a serious burden and the plan itself is not adapted to promote that personal independence and strength of character, which they should attain." On application of the Missionaries, land was granted

to be cultivated by Christian families and five or six families thus found employment.

In 1853, Mr. Cutter's connection with the Mission closed.

In 1855, after a faithful service of twenty years, Dr. and Mrs. Brown returned to America, and two years later Dr. Brown gave up his connection with the Missionary Union. Up to 1855 Dr. Brown had baptized twenty including one Naga and two Europeans. In 1854 there were seven baptisms, of these four were baptized by Dr. Peck, who visited the Assam Mission that year. Up to 1871 when a new era dawned, and new hopes were kindled for the Mission in the coming of the Kolhs, the baptisms had all occurred within the nominal Christian community, that is, the girls' boarding school and the persons in the employ of the Mission. During the previous thirty years, the average membership was twenty. After Dr. Brown's departure in 1855, Mr. Danforth and his wife came to Sibsagar, and assisted Mr. Whiting for one year. In 1857, Mr. Danforth returned to Gauhati when Mr. Ward left.

During the year 1856 Mr. Whiting spent nearly seven months visiting all the large villages and towns in Upper Assam, but there were no immediate fruits of his labor, and in 1857 there were but few Missionaries on the field. The Danforths were at Gauhati, and Mr. and Mrs. Whiting at Sibsagar when the great mutiny commenced in April. The Whitings kept to their station till August when a plot was discovered at Sibsagar brewing among the sepoys to rise at the Puja, kill all the Europeans, and place the young Prince at Jorhat on his grandfather's throne. Mrs. Whiting was the only European lady in the place. The Commissioner advised Mr. and Mrs. Whiting to go on the river, and placed a comfortable boat at their disposal; for several weeks they remained in this boat. Meantime Captain Holroyd surprised the plot, sent the royal family away, telling some of the leaders who

asked for a trial, "We'll hang you first and try you afterwards," which he accordingly did ! Of course the Mission work was greatly interrupted and it was not till four years later that we read of converts at Sibsagar. In 1861 there were eleven baptisms, none for the seven years preceding.

In 1861 Dr. and Mrs. Ward came to relieve the Whitings, and the next year, after eleven years' faithful service, the Whitings left Assam, never to return. During his connection with the Mission, Mr. Whiting baptized ten Assamese and one Naga. After Mr. Whiting left, Mr. Ward had the entire charge of the Mission for the next seven years. During these years, there seem to have been few conversions, and much to try the faith and patience of the workers. Under Mr. Ward's direction, the church, school and printing establishment were kept up. He translated and published the book of Psalms and revised the hymn-book, adding many original and translated hymns to those already furnished by Brown, Dr. Bronson and Nidhi Levi. In 1866, Mrs. Ward, who seems to have been enthusiastic always in teaching the people to sing well, wrote: "If the Assam Mission is behind some others in its churches and converts, few I think can excel it in its hymn-book." In 1865 Dr. Bronson was at Sibsagar working on his dictionary which was issued from the Press in 1866.

In 1868, Mr. Ward baptized seven Assamese. In 1869, after eight years of hard work here, Mr. Ward made over care of Press and Mission to Mr. Clark and returned to America for a rest.

Mr. Clark from the first was strongly drawn to the Naga Hills. In 1871 he wrote—"I am assured that for some ten or twelve years past, there has been very little proclamation of the gospel to the heathen in this part of Assam, by a missionary. Tribe upon tribe of Nagas are accessible to the gospel. It is certainly painful for us at Sibsagar to be



unable to lift our eyes without seeing these hills and thinking of the men on them who have no knowledge of Christ."

In 1871, Mr. Clark baptized the first Kolhs—four men who came a distance of seventy miles seeking baptism, one had been a Christian several years, through his efforts the other three were converted, the next year nine more were baptized, and the next year thirty, making forty-three Kolhs in all. It was Dr. Ward's privilege to baptize twenty of these converts on his return in 1872, but at the later baptism his strength was scarcely sufficient for the task, he lingered but a few months, and then the Master called him.

In 1872 we find Mr. Clark at Sibsagar with his eyes still directed to the hills. Sending a native preacher, he finds them even eager for the gospel, and urges the Missionary Union to take up this work.

In 1874, Mr. Clark was designated to the Naga work and Mr. Gurney who that year completed his studies at Newton was appointed to Sibsagar with the especial task of completing the translation of Scripture into Assamese, a work commenced thirty years before.

In 1874 there were fourteen Kolhs baptized and in 1875 there were fifteen.

In 1876, Mr. Clark turned over the Assamese work and Press to Mr. Gurney, and went to the Hills.

From 1876 to the present date, or the last ten years, the hopes of the Mission have been so greatly dependent on the Kolhs as to make a brief notice of this people, in place here. They are imported tea-laborers from Chota Nagpur, a country of Central India, several hundred miles to the southwest of Calcutta. Their language is called Mundari. Our Assamese call them Bengalies, because they come up here by way of Bengal. In their own country the German Mission has made great progress, numbering its converts by thousands. They are a race without caste. On the tea-gardens of

Assam the Kolhs and Santals number about 10,000. Many belong to the Church of England. Sibsagar being the great tea-district of Assam, our Mission has received more of these converts than any other. The most important branch churches formed of Kolhs, are at Tiok 20 miles south-west of Sibsagar, Bebejia (formerly called Modhupur) 50 miles away near the Naga hills, and Mokrung about 60 miles away. South-west of Sibsagar are the gardens Mackeypur and Dolbogan. In 1878, Rev. Henry Osborne of Southampton, England, proposed to pay into our Mission treasury £500 at once, and £100 annually for five years, in all £1,000, on condition that we would sustain two native preachers in his tea-gardens at Dibrugarh. Dr. Bronson visited the gardens and reported: "On each of the two gardens are about two hundred coolies, men, women and children. They are all Santals from Chota Nagpur, Hindus, and are said to have a priest with them. They do not understand the vernacular of our Kolh preachers nor Assamese. Hindustanee is the only means of communicating with them. Dr. Bronson was sent to Dibrugarh to commence this work but owing to his ill-health and return to America, more especially the violent opposition of the manager of the gardens, this was all lost to the Mission.

The particulars of Mr. Gurney's work for Kolhs and Assamese, and the station work for the last ten years may be gathered from his letters and reports to the Missionary Magazine. Up to 1879, he baptized thirty Kolhs.

In 1879, he wrote—"The Assamese portion of the Church remains about the same, while the Kolh work, the hopeful element in this Church, is steadily growing. I have baptized eight Kolhs, who came from thirty miles away to receive this ordinance. There is great need of a special missionary for the Kolhs. As all do not understand Assamese readily, they would receive much more instruction in



Hindi than they can in Assamese. With the constant drain of press, church, preaching, editing of "Orunodoi," oversight of Assamese and Kolhs, both preachers and people, translation is of necessity slowly progressing." Early in 1880 Mr. Gurney made three trips to Tiok, Bebejia, and Mackeypur. During these three trips he baptized fifty-four persons. At that time he writes—"Tiok is a branch church of forty members, most of them baptized in Sibsagar by Mr. Clark or myself. These Tiok Christians have a chapel of their own building, hold service every Sunday, and their conduct is very satisfactory. Modhupur is even more interesting than Tiok, they have a neat chapel of their own building, and every Sabbath a service conducted by themselves. Christianity means something to them, ignorant but sincere disciples of their lowly Saviour. My third trip was to Mackeypur, a large garden, belonging to the Assam Tea Company, here I baptized twenty-eight. The Christians of this garden are young converts and need much instruction, yet I note as a promising feature, that each of the ten couples I married here, made a voluntary offering of one rupee. This is noticable in men, whose wages are only Rs. 5 or 6 per month. Not much of note in the Assamese department. In translation I have completed Joshua."

In 1881, eight Kolhs were baptized.

In 1882, Mr. Gurney visited Bebejia and baptized seven. The same year Mr. Gurney writes of quite an interest among the Assamese portion of the church—children of our Christian parents, going on so quietly as to give us a surprise when several of our young people began to speak in our meeting. Five of these whose evidence of conversion seemed clear, I had the pleasure of baptizing in the Dikho.

In 1883 Mr. Gurney writes—"I have visited Modhupur, where I baptized nine Kolhs. At Tiok I baptized eight. I found seventy-five Communicants at the Tiok service. The

manager of the garden here is very much pleased with these people, gives them a good name as Christians. At Sibsagar I have baptized one Assamese, a young man of promise and ability, making eighteen baptisms in all." This year made a marked change in the Assamese department of the Church. The sale of the Press scattered the church-members, some went with the Press to Nazira as workmen. After nine years of service Mr. Gurney was obliged to go home for a rest and left Sibsagar in May 1883.

Early in 1884 Mr. and Mrs. Witter and Mr. and Mrs. Rivenburg came to Sibsagar. Mr. and Mrs. Rivenberg who were designated to the Naga hill station, Molung, were detained in Sibsagar for about a year. Mr. Witter was greatly troubled for preachers—no Assamese preachers for a district of upwards of 300,000 Assamese, and he says—"Without a special effort in the line of school-work—an effort in my opinion amounting to the constant supervision of one or two Europeans I fail to see, as I think our brethren in America must fail to see, how our work for the Assamese is to exist much longer." In the Kolh work Mr. Witter rejoiced. On one garden he baptized eighteen in one day, and two from another place. Early in 1885 Mr. Gurney returned to Sibsagar, made one tour and baptized seven on the new garden at Mokrung. In March 1885, Mr. Witter was driven by continued ill-health to the hills, and Mr. Rivenberg went to Molung for the Naga work. Mr. Gurney alone remains for the work, which Mr. Witter had written "is more than can possibly be accomplished by brother Gurney and myself, both working at our best."


This year two Kolhs have been baptized. Present number of church-members is 154.

The number of Kolhs who can be actually counted on the church roll is really smaller than reported two years ago, for these reasons,—several whose contracts on the gardens

have expired, have returned to their native country and others have left the gardens and gone to other parts of Assam to distant gardens or to engage in cultivation.

Since their contracts on the gardens cover but a few years, two, three or five as they agree upon, the Kolh work is necessarily fluctuating, and the migratory character of the Kolhs, makes the work less promising than it at first appeared. But who can say how many seed-sowers shall go forth from these gardens, and how great the outcome, if we steadily obey this command.

“ In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper.”



## HISTORY OF THE NOWGONG FIELD.

By REV. P. H. MOORE.

In October 1841, Rev. Miles Bronson, driven away by disturbances from work in Upper Assam in the vicinity of Jaipur and among the Nagas, adopted Nowgong as a Mission station.

Up to that date no evangelical mission work had been done in the district. The population at that time had not been accurately numbered, but was estimated to be about 200,000—mostly Hindus, but with a considerable sprinkling of Mussulmans, and hill tribe peoples. After getting settled, Dr. Bronson began preaching and school work at once, and in April 1842, had schools enrolling 80 pupils. But the home influences of his pupils were very bad, counteracting all the good influences he could bring to bear upon them.

To escape this difficulty, and to make a determined and systematic effort to raise up trained helper for his work, Dr. Bronson established the Nowgong Orphan Institution, into which he received such children as he could get of all ages and both sexes. This orphan institution was a leading feature of the work in Nowgong for the next ten years. Dr. Bronson succeeded in enlisting the interest of Christian friends all over Assam in this school, and thousands of rupees were subscribed for its maintenance, and children were sent to it from neighboring districts.

Both Dr. and Mrs. Bronson gave much of their time and strength to teaching in the boys' and girls' departments of the school till 1848, when Mr. and Mrs. Stoddard, who had been specially designated to the superintendence of this institution, arrived to relieve them. But by that time Dr. and Mrs. Bronson with impaired health were obliged to take leave for America.

In the meantime, however, a Baptist Church had been organized in Nowgong in 1845, with six constituent mem-

bers, including Dr. and Mrs. Bronson. So when Mr. Stoddard arrived he found the Church and school—two evangelizing forces, already organized and at work. The burden of entire care fell on his shoulders by Dr. Bronson's departure, but as English was then taught in the school, he could begin active work at once, without waiting to acquire the Assamese language.

Early in 1850, the Missionary force was increased by the accession of Mr. G. C. Dauble, a Missionary of the German Lutheran Mission at Tezpur who, having embraced Baptist views of baptism and church polity, was baptized by Dr. Brown at Tezpur, and immediately joined the Mission at Nowgong, first as Missionary teacher and soon after as an ordained Missionary.

For three years he served the cause zealously and efficiently, first in the orphan institution, and when relieved from that, in preaching from village to village, till March 1853, when he was called to his reward.

In March 1851, Dr. and Mrs. Bronson returned, bringing with them Miss Shaw, who was to help as teacher in the orphan school. The Missionary force then was the strongest that has been in Nowgong in all its history—Dr. and Mrs. Bronson, Mr. and Mrs. Stoddard, Mr. Dauble and Miss Shaw, who became Mrs. Dauble in July 1851. This band worked on heartily and successfully. The orphan institution was flourishing with good numbers in both boys' and girls' department, the heavy work of bungalow building was pushed to completion, and village preaching was prosecuted vigorously. It was also a time of reaping, and baptisms were frequent.

In November 1851 the Church for the first time gave "license to preach" to two of its members, Lucien B. Hayden, and James Tripp. But the former went to Sibsagar and the latter died in 1853—his death being a heavy blow to the Mission.



1854 was an eventful year. Rev. Dr. Peck, sent out as a Deputation to visit the Asiatic Missions of the American Baptist Missionary Union, reached Gauhati in December 1853,—proceeded from there to Sibsagar and in January 1854 met for consultation all the Assam Missionaries assembled at Nowgong. All the interests of the Assam Mission were considered, but the Nowgong Orphan Institution was the occasion of the most discussion and the most difference of opinion between the Deputation and the Missionaries.

Want of space forbids entering into the details of the Conference. Suffice it to say, that contrary to the unanimous judgement of the Missionaries on the field, the Nowgong Orphan Institution was so far modified that its practical abolition was a question of only a few years time. Since its abolition no organized systematic training of Assamese converts for Mission work, has been carried on.

The efforts of various Missionaries in this line have been single-handed and necessarily intermittent, and the result, such as might have been expected from such a policy. The Conference adjourned and the Missionaries dispersed to their several fields. Work in Nowgong went on much as before for about one and a half years, when in September 1855 Mrs. Dauble was compelled by ill-health to leave for America, and the Stoddards followed her in December of the same year, thus leaving Dr. and Mrs. Bronson alone again on the field. In June 1855, Ghinai was licensed to preach—the third licentiate of this Church. In September 1857 ill-health compelled the Bronsons to take their second furlough to America, and the field was left without a Missionary for twenty months. The work was left in charge of Charles Sonaram Thomas, their native helper. The Church declined greatly during this period. By deaths, exclusions and scattering of members it was reduced to five resident members—one less than when it was organized.

In May 1859 Rev. and Mrs. C. F. Tolman arrived. They had been looking forward with special encouragement to the work among the Mikirs, but had to take charge of the station on their arrival. However they made a tour to the Mikir hills the following cool season, and here Mr. Tolman imbibed that malaria, which broke down his health and drove him back to America in June 1861, having been on the field only two years. But before his departure, in December 1860, Dr. and Mrs. Bronson had returned to Nowgong from America, and Mrs. Tolman remained with them, hoping Mr. Tolman might return. But it soon became apparent that he could not hope to work in Assam, and Mrs. Tolman followed him home in 1862, and the station was again left to Dr. and Mrs. Bronson alone until November 1863, when Rev. E. P. and Mrs. Scott arrived, having been designated especially to the Mikir department.

The first attempt at work by out-stations manned by native helpers was made in May 1863, when Bhubon was licensed and located in his own village in Darrang. But the attempt failed by his unfaithfulness.

The first Mikir convert was baptized in 1863. Mr. and Mrs. Scott entered heartily into the work for this race, which at that time inhabited the range of hills in this district. They made an early tour to these hills, but the malaria, that dread enemy of all Europeans in Assam, drove them back to America in just about two years, after their arrival here.

Dr. Bronson, besides school and preaching work, labored with his pen to give the Assamese a Christian literature, as is evident from the number of Hymns and Tracts that bear his name. He now undertook the great literary work of his life—the Assamese-English Dictionary. Special friends of the Assamese seeing Dr. Bronson's special fitness for this work urged him to it and contributed freely towards the expense of



publishing it. It was undertaken when he had Mr. Scott as an associate, but the enforced absence of the latter, left Dr. Bronson with this heavy work on his hands in addition to the whole care of the station. He, however, persistently pushed it to completion and it was published in 1867. In January 1868, he was again reinforced by the return of the Scotts, but the double burden had so worn on him that he was obliged to, again leave for America early in that year. It was now the Scotts' turn to be left on the field single-handed. But their work was not to be of long duration, for in the following year Mr. Scott was called home to his reward. He died of cholera in Nowgong on the 18th May. He had been greatly interested in the Mikir people and had endeared himself to them, so that they felt his death as a real bereavement. Mrs. Scott bravely continued work alone till the return of Dr. Bronson in March 1870, and still held on until the Rev. R. E. Neighbor, who had been designated as Mr. Scott's successor in the Mikir Department, came out in January 1871, and took up the work which Mr. Scott so early had laid down. Mrs. Bronson had died in America in September 1869, and Dr. Bronson on his return was accompanied by his daughter Miss Marie Bronson, who was to be his helper and who entered into the work with much of her father's earnest spirit.

A second attempt at working an out-station by native helpers was made by putting Charles and Besai at Nonoi, a thickly populated section about 7 miles from the station.

By the arrival of Rev. and Mrs. R. E. Neighbor the station was again manned with two Mission families; Mrs. Scott removing to Gauhati (which then seemed more needy) in 1871. Mr. Neighbor took up in earnest the work for the Mikirs. He gave much attention to school work among them and succeeded in getting from Government a grant-in-aid of Rs. 1,500 a year, Rs. 600 of which was

for a Normal school for the training of teachers for village schools among the hill tribes, and Rs. 900 for the maintenance of those village schools.

About this time Dr. Bronson married Mrs. Danforth, widow of the late Rev. A. H. Danforth of Gauhati. But she too was soon called home. She died in Burma in 1874 whither she had gone in hope of benefit to her health by the change of climate.

This affliction was soon followed by another, for Miss Marie Bronson, who had accompanied Mrs. Bronson to Burma, died of cholera on the steamer near Goalpara, on her way back to Nowgong and was buried at Goalpara.

Soon after Dr. Bronson's double affliction he removed to Gauhati, and the Neighbors were left alone in charge of the whole district till December 1875, when they were joined by Miss Sweet, who had been sent out by the Woman's Society of the West to take up Zenana work and girl's schools here. Miss Sweet's health failed her and she was not able to continue long on the field. She tried various expedients to win back her health, but none of them were permanently successful.

In 1877 occurred the first ordination of Assamese converts to the work of the Gospel Ministry, Kandura R. Smith of Gauhati and Charles Sonaram Thomas of Nowgong being both ordained by a Council of Missionaries and churches which met at Gauhati.

Charles was chosen pastor of the church at Nowgong in October of that year and continued in the office till his death in November 1881. He was a good helper and was greatly missed.

Mr. Neighbor finding it necessary to return to America in March 1878 invited Miss Keeler to come to Nowgong from Gauhati, as it was thought Miss Sweet in her feeble state of health was not equal to the burden of the entire work. For

a few months only Misses Keeler and Sweet were together, when ill-health obliged Miss Sweet to leave. She went to Calcutta for medical treatment and was there married to Rev. C. D. King and joined him in his work for the Angami Nagas.

Miss Keeler stood bravely at the helm alone, although the care and anxiety nearly wore her life out, until January 1880 when Rev. P. H. Moore and wife arrived fresh from America, and she only too gladly transferred to him the charge of the station, reserving for herself the Women's Department, consisting of the zenana work, and girls' schools, which properly belonged to her. She had, however, to be tongue and ears for the new-comers for two or three years longer, which added greatly to her own proper work.

In April 1882 Tuni J. Goldsmith was ordained, and became Charles' successor as pastor of the church, in which office he still continues. For some years the church had been saving its collections in the hope of some time building a chapel. In 1882 it became necessary to rebuild the old chapel, and the church contributed Rs. 300 to this work.

Miss A. K. Brandt sent out to be associated with Miss Keeler arrived in November 1881, but did not remain long in Assam. She was married to Rev. R. Maplesden of the Telugu field in January 1883, having been in Nowgong only about fourteen months. But Miss Keeler was not able longer to continue on the field without a change, and left for America in March 1883.

Mrs. Moore took charge of the Women's Department of the work during her two years and eight months' absence, teaching daily in the girls' school, and going with the zenana women as often as she could.

In 1883 the church, as a church, made its first attempt at financial support of an evangelist to the heathen, choosing Sarlok and paying him Rs. 8 per month to preach among the Mikirs.

In July 1885, this work gave place to an attempt at self-support. The church agreed with Rev. Tuni John Goldsmith to serve it as pastor three days (Friday, Saturday and Sunday) of each week, paying him Rs. 10 per month for his services. It also chose three Deacons, who with the Pastor were to exercise a general watch-care for the interest of the church. All cases of discipline and difficulties in the church are examined by them, thus relieving the Missionary of much time-consuming work. The plan is working as well as could have been expected of a first attempt; and it is hoped the church will gradually attain to true independence.

In November 1885, Miss Keeler returned to her work and was accompanied by Miss N. L. Pursell, who was to be associated with her in the Women's Department and who at once took up the study of the language.

Since the establishment of the Mission in Nowgong the population of the district has largely increased, numbering according to the Census in 1882 310,579, of whom 249,710 are Hindus, 12,074 Mussulmans and 48,795 others, including Christians and all non-caste people.

Great improvements have been made in the way of road and Postal communications. The cause of education has advanced considerably. The last Report on Education shows that there are in the district 153 schools of different grades, enrolling a total of 5,377 pupils. This spread of education is a great advantage to Mission work, both by opening the way for the use of tracts and religious books, and by a general undermining of many superstitions.

As a Mission we have not kept pace with the development of the district. The frequent change of Missionaries and the fewness and inefficiency of our untrained native workers have been crippling hindrances to the aggressive prosecution of our work. Many of the people have not yet even heard of Jesus Christ, and the general impression

among those who have heard, is that Christianity is a modern religion that has come intending to break their caste; that is, simply to destroy their social standing among their countrymen. Some have heard and secretly believe, and if caste were done away, and they felt free to act as they think, would be called Christians instead of Hindus.

Hinduism says "sin is straw; works of merit are the fire which utterly consumes it." The teachings of the Gospel that sin is a heinous offence against God, a challenge to His sovereign authority and that it can be expiated only by a Divine atonement—that justification is by faith alone, without the deeds of the law—that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life," are so foreign to the thoughts of the great majority, that it may require another half century of preaching before they fairly begin to apprehend them.

The appended tables are instructive, as showing the progress of the church in each decade of its history, and the various races that have been included in its membership.

*Table showing progress of Nowgong Baptist Church by Decades.*

Decades.	Baptisms.	Recd. by letter.	Restored.	Excluded.	Suspended.	Died.	Dismissed by letter.	Total members at end of decade.
1845—55	30	9	1	4	2	4	10	26
1855—65	23	6	5	15	11	6	4	24
1865—75	63	6	8	10	5	10	7	69
1875—85	100	3	9	30	10	31	6	104

*Classification by Races of those received into Nowgong Baptist Church.*

Decades.	Assamese.	Bengali.	American.	German.	Eurasian.	Mikir.	Kosari.	Miri.	Garos.	African.	Burmese.	Total.
1845—'55	28	5	6	1	1	...	1	...	...	1	2	45
1855—'65	23	...	3	...	...	1	1	...	1	...	...	29
1865—'75	20	3	5	...	...	18	16	1	4	...	2	69
1875—'85	52	5	...	...	...	37	9	...	...	...	...	103



*Statement showing names of the Missionaries who have been stationed at Nowgong, and the period of their labor on the field.*

Names of Missionaries.	Period of labor at Nowgong.	Period of absence on leave to America.	Remarks.
Rev. Miles Bronson	Oct. '41-'47. Mar. '51-'57. '60-'68. '70-'74.	'48-'50. '58-'60. '68-'70.	In '74 Dr. Bronson removed from Nowgong to Gauhati. In '79 he again returned to America; where he died in Nov. '83.
Mrs. R. Bronson	Oct. '41-'47. Mar. '51-'55. May '56-'57. '60-'68. '48-'55. '48-'55. Feb. '50-Mar. '53. Mar. '51-Sept. '55.	'48-'50. Ang. '55-Dec. '55. '58-'60. '68-'69.	Mrs. R. Bronson died at Elmira, N. Y., U. S. A. in Sept. '69.
Rev. I. J. Stoddard	...	...	Stationed at Gauhati on returning to
Mrs. Stoddard	...	...	Ditto
Rev. G. C. Dauble	...	...	Died of cholera at Nowgong, March '53.
Mrs. Dauble	...	...	Left Assam for America Sept. '55, and did not return.
(nee Miss M. S. Shaw).	...	...	Did not return to Assam.
Rev. C. F. Tolman	May '59-June '61. May '59-'62. Nov. '63-'65. Jan. '68-'69. Nov. '63-'65. Jan. '68-'71. Jan. '70-'74. Jan. '71-Mar. '78. Jan. '71-Mar. '78. '72-'74. '76-'78. Mar. '78-Mar. '83. Nov. '85-April '87. Jan. '80- Jan. '80- Nov. '81-Jan. '83. Nov. '85-	...	Ditto Died of cholera at Nowgong, May '69. Removed to Gauhati in '71.
Mrs. Scott	...	...	...
Miss Marie Bronson	...	...	...
Rev. R. E. Neighbor	...	...	Died on Steamer near Goalpara, '74.
Mrs. Neighbor	...	...	Did not return to Assam.
Mrs. Danforth Bronson	...	...	Ditto
Miss A. K. Sweet	...	...	Died in Burma in 1874.
Miss O. Keeler	...	May '83-Oct. '85.	Married Rev. C. D. King of Kohima. Married Rev. M. C. Mason of Tura.
Rev. P. H. Moore	...	...	...
Mrs. Moore	...	...	...
Miss A. K. Brandt	...	...	...
Miss N. L. Purcell	...	...	Married Rev. R. Maplesden of the Telugu Mission.

## HISTORY OF THE GAUHATI FIELD.

BY REV. C. E. BURDETTE.

**Origin and Workers.**—The hand-book of the American Baptist Missionary Union notes the Gauhati Mission as established in 1837, the year of the opening of the mission to Assam. But we read in the Missionary magazines that among the changes immediately accompanying the breaking up of the station at Jaipur, late in 1843, Mr. Barker removed from Sibsagar, and after a short tentative sojourn in Tezpur, took up his residence in Gauhati, the most important town in the province. Certainly but little had been done before Mr. Barker's arrival. If a compound had been selected, there were no buildings upon it. Mr. Barker was the first pastor of the Gauhati church, and it is likely that he was the first missionary of the American Baptist Missionary Union definitely stationed in Gauhati. He remained less than six years, and died before reaching America. The tablet to his memory given on the following page was affixed to the walls of the chapel afterwards erected.

After Mr. Barker, in more or less broken succession, occasionally and for short seasons associated in little companies, we meet a number of dear and honored names. Mr. Danforth arrived in 1848, a year and a half before the departure of Mr. Barker. Another substantial brick bungalow was erected under his care, and a chapel building. The latter is a substantial brick building, quite sufficient to accommodate all congregations up to the present. It was a gift from the European residents in Gauhati, many of whom attended preaching service within it. Mr.



## SACRED TO THE MEMORY.

OF

THE REV. CYRUS BARKER,

MISSIONARY

OF THE AMERICAN BAPTIST MISSIONARY UNION,

AND FIRST PASTOR

OF THE BAPTIST CHURCH IN GOWHATTY.

HE DIED AT SEA,

ON HIS WAY TO HIS NATIVE LAND, JANUARY 31<sup>ST</sup>, 1850.

AGED 42 YEARS 10 MONTHS AND 4 DAYS.

This Tablet is erected

BY HIS BEREAVED FLOCK AS A TESTIMONY

OF THEIR AFFECTION FOR HIM, AND

AS A MEMORIAL OF HIS WORTH AND FAITHFUL

SERVICES IN THE GOSPEL OF CHRIST.

*BLESSED ARE THE DEAD WHICH DIE IN THE LORD.**Revel. XIV. 13.*

Danforth remained, with a short transfer to Sibsagar, ten years, and then returned finally to America.

Mr. Ward is mentioned as associated with Mr. Danforth in the work at Gauhati, for at least one year.

After Mr. Danforth left, seven or eight years passed before the work was taken up again by Messrs. Stoddard and Comfort. They seemed quite depressed by the effects of the long neglect of the field, but as Mr. Stoddard already knew the language and had had experience in mission work, it was possible to put it speedily into prosperous shape again; but Mr. Stoddard was more needed for the Garo work at Goalpara; so, after five months, he departed thither and Mr. Comfort was left alone. He remained on the field about seven years.

During Mr. Comfort's term of service, the station was reinforced by the transfer of Mrs. Scott from Nowgong, where her husband had died. It would almost seem that she was only called upon to keep up the work during the temporary absence of Mr. and Mrs. Comfort on account of ill-health. She seems to have taken hold with commendable energy, and dared to expect great things from God. When, after a little more than a year of earnest labor she was obliged to return to America, accompanied by Mrs. Comfort, her loss was especially deplored, because the entire care of the village schools had rested upon her shoulders.

Dr. Bronson came to Gauhati soon after the departure of Mr. Comfort. He brought a rich experience with him as well as an intimate acquaintance with the various departments of the work in the district from previous supervision of it during the lack of a resident missionary, while he was stationed at Nowgong. But the years of his service were nearly ended, and within four years, he bade farewell to the land which he loved more than his life, but which he should never revisit save in dreams and ecstatic reverie. Shortly

before the transfer of Dr. Bronson from Nowgong, Miss Mary D. Rankin arrived from America, and had the charge of the work immediately after Mr. Comfort left. Becoming Mrs. Bronson shortly afterward, she returned to America with her husband where she has since remained.

Miss Orrell Keeler came to the station in 1875 and rendered service which Dr. Bronson gratefully acknowledged in the report of his work. But in a little more than two years she was called upon to take up the work which Mr. Neighbor was laying down in Nowgong, and with this latter station her name is ordinarily associated.

On the departure of Dr. Bronson in 1878, the station was left in the care of Rev. Kandura R. Smith, commonly known as Kandura. He had been bought from his parents while a boy, and was brought up in the Nowgong Orphan Institution. He seemed to possess unusual ability, and was put in charge of the station with the full authority of a missionary, save that the girls' school taught by his wife was in the charge of the Nowgong missionaries.

In the fall of 1885 Mr. and Mrs. Burdette were transferred from the Garo work in Tura, possibly in return for the previous loan of Mr. and Mrs. Stoddard. Their knowledge of the Garo language gave them immediate access to nearly the whole body of native Christians in the field; though they were shut off from direct communication with the bulk of the heathen population in the town, and from the few Assamese speaking Christians who did not understand English. Kandura continued to act as their assistant, and had the charge of all the Assamese services until the close of September 1886, when he voluntarily resigned. His ready knowledge of English and his ability to conduct religious services made his assistance very valuable to the new missionaries.

**The Work** of the district may be divided into Station Work and Outside Work.

**The Station** is spoken of as the most important town in the province. It was for some time the seat of the Provincial Government and is the river-landing for Shillong, the present seat of Government, situated among the hills to the south. It stretches along both banks of the Brahmaputra for several miles, and is said to have a population of 11,000. Communication between the two parts of the town is kept up by a steam-ferry making several daily trips each way, and by numberless dug-outs. The south bank of the river and some adjacent land is occupied by European residences, Government buildings, the church and school-houses. It was formerly a strong military station, and especially while it was the seat of the Provincial Government, there was a tolerably numerous English population. Even now, the civil officers and the tea-planters in the immediate vicinity would form a good congregation if there was English preaching.

On the north side and back from the river on the south side, the town breaks up into a number of more or less distinct villages occupied by various races. Assamese, Rabhas, Kacharis, Garos, Mikirs, Nagas and even one village of Monipuris from the south of the Naga Hills are found there. There are three principal bazars. Two, situated at opposite extremities of the town, furnish the necessities and luxuries of native life and industry, while the third adds a supply of all the ordinary wants of European residents. The latter, however, usually find themselves better suited at The Planters' Stores Agency whose name indicates its character with sufficient clearness. In the two bazars first mentioned, there is at all times, and especially morning and evening, a crowd of men and boys with a good number of women and girls of various races and religious beliefs. Inhabitants of the town, whatever their race, have a good knowledge of Assamese, and strangers who come for trade are generally somewhat familiar with it, and would be able to understand

somewhat of the gospel message in that tongue. Even amongst the inhabitants of the town, there is a lamentable ignorance of even the commonest terms used in religious instruction, and such words as Jesus Christ, heaven, hell, and even the commonest term in the whole land for God, must be frequently or occasionally explained. On the other hand, the preacher is like to be posed on any occasion by the simplest question bringing in some principal term from an unfamiliar dialect.

The European and Anglo-Indian population have the benefit of the services of a chaplain of the Church of England who divides his time between Shillong and Gauhati. From the beginning of the history of the station, these classes have claimed a degree of attention and labor from the resident missionary. At present more than formerly there is added to this a considerable number of educated natives capable of understanding English preaching. There is a still larger number who would gladly attend English services, but who would be more benefitted by a very imperfectly delivered message in their own language.

**The Outside Work** is hardly less promiscuous. Assamese Mussulmans and Hindus, Kacharis, Rabhas, Garos, Mikirs in small numbers, imported Kohls, in deplorable ignorance and worse vice, seem proper objects of missionary labor. In the early years of the Garo work, the missionary at Gauhati, if there was one, otherwise the missionary at Nowgong had to direct this work among villages the nearest of which was seventy or eighty miles from Gauhati, and seventy-five miles more from Nowgong. Four thousand Garos are said to live within the district at present. One half the field, probably, is mostly filled with Kacharis and Rabhas, melting away into various dialects towards the base of the Bhutan hills. All these of course have some knowledge of Assamese. But what knowledge they have, is confined to



the purposes of trade and to the persons who attend the markets or visit the station, and their speech is often so imperfect and corrupt, that only a native can readily catch their meaning and reply in terms which will be clearly understood. Religious teaching amongst these villages in Assamese can reach but few; and that few, those least susceptible to the Gospel message.

**Progress of the Work.**—All the departments of the work, previously suggested, have received attention; but it has never been possible to push all, or many at the same time, with sufficient energy to achieve large or permanent success in all. The nearest approach which seems to have been made to a symmetrical prosecution of the work, is noted in the annual report of 1855, where it is stated that Mr. Danforth is occupying a zayat in the town near one of the bazars, Mr. Ward is spending most of the dry season in the neighbouring villages, and Mrs. Ward is teaching two hours a day in the town school.

**The Church in the Station** was organized in 1845 with Rev. Cyrus Barker as the first pastor. At the end of two years, the church numbered twenty-seven members, only a few of whom, however, had been baptized in Gauhati since the beginning of the Mission. Eight years afterward a brick chapel was erected through the beneficence of the English residents in Gauhati. Occasional notes from the missionaries show that much attention was given to English preaching in former years, but the results of this work are unwritten.

In 1867 there is the following memorandum by Dr. Bronson: "On the 17th of April 1867 the Rev. Messrs. Stoddard and Comfort with their wives arrived in Gauhati, and took charge of the mission church and property there. \* \* \* Have gathered the following (ten) names as present members of the mission church there. They are all living



in Gauhati except (two). \* \* \* \* Omed and Ramkhe were members of this church till the formation of a church in the hills or in the vicinity of Goalpara, April 1867. Doubtless there are others who are still members who have removed to other places."

In the annual report of 1867 there is mention of the low state of the church as it was found by the new missionaries. The troublesome disciples there mentioned, still live in the station, a present sorrow, but doubtless ordained of God to be a future glory to all who shall prove to be His faithful servants here. In 1874 the membership of the Gauhati church and out-stations is recorded as eighty-two, diminished by six deaths, leaving seventy-six. This number includes fifty-three baptized during the two previous years at Soraikurung (now Baraigaon), leaving something like twenty names perhaps as strictly belonging to the station church. Since that time there have been baptisms from time to time in Gauhati, but they have been mostly converts from different villages who came to the station for baptism. Various members of the older Christian families have been received, none of whom seem to have added to the strength of the church, while one or two new names of apparent worth have been added from outside. At the time of our Conference, aside from the transient membership of boys and girls in the station schools, there are but one Assamese Christian (a woman), and one illiterate Garo and his wife among the enrolled membership of the church who manifest a lively interest in its welfare; while one educated member of the Nowgong church who lives in Gauhati, has shown considerable real devotion, and ten more enrolled members may be considered as ciphers or worse.

It is possible that bazar preaching is considered such a matter-of-course in missionary work that mentions of it are rare. It is likely, too, that the inadequate force in the

station compelled the missionaries to commit this work largely to their native assistants. But in the annual report of 1855 we learn that Mr. Danforth had had a zayat built near the Upper Bazar, and was preaching in it. In the same year he was temporarily transferred to Sibsagar on account of Dr. Brown's return to America; but he resumed his preaching again after he returned to Gauhati. In three or four years he returned himself to America, and for seven years there was no missionary in the station, and such work as this must have flagged. During Dr. Bronson's service we may feel sure that bazar preaching was not forgotten, and during the first years following Dr. Bronson's departure, Kandura and his helper Apinta gave a good deal of attention to it. An effort to resume it last October proved the occasion for Kandura's resignation.

**The School Work** in the station is noticed as early as in 1850. A good brick building for a station girls' school had been erected at that time almost entirely by the contribution of European residents in Gauhati, and a flourishing school had been assembled. At that time the boys' school in town numbered forty. In 1855 only one day school is reported in the station. Mrs. Danforth and Mrs. Ward are mentioned as giving considerable personal attention to this work. Later Mrs. Scott did good service in this department, and in Dr. Bronson's time a promising boys' school was maintained in the station, while a girls' school in the care of Kandura's wife was kept up in Gauhati by the Nowgong missionaries until last Spring. But the work has been intermittent at best, and has never advanced beyond promising beginnings. Most of the Garo Christians of this district who have any education have studied at one time or other in the town school. A good number, too, of heathen boys in the town were induced to risk contamination by the Gospel by the offer of free education. A small boys' school was re-opened

in February 1886. A few Garo girls who came with Mrs. Burdette from Tura, reinforced by some Garo girls of this district and a few Assamese girls from the town are the beginning of a new town school for girls.

**Tract Distribution** is not frequently mentioned. In the year 1850-51 four thousand two hundred and thirty-eight persons were furnished with a religious book by Mr. Danforth.

**Outside Work** must have been given attention from the very beginning of the mission. Mr. Barker's previous acquaintance with the language would, of course, make this possible. Even in 1850 there was a noticeable interest among the Garos, and requests were received to establish Christian schools in their villages. It seems that there were a good number of Garos in the town school, and it is likely that these had served to kindle an interest in their several homes. Indeed it is said that there was a "great demand" for these schools and on one occasion thirty lads had come thirty miles into Gauhati to beg for books and a teacher, stating that they had already formed themselves into a school. At that time, as frequently thereafter, nothing could be granted but books, and a promise that the missionary would try to visit their village.

**The Garo Work** hardly needs to be told. It has been but a small part of the refreshing experience related in the History of the Garo Mission. The first sparks were struck out in the heterogeneous town work. But Omed and Ramkhe, under God's providence, went back to their own homes, nearer to the scenes where God himself, without the intelligent service of any voluntary agent, had brought his own word home to their knowledge and consciences. As the work prospered, it spread backward also into the villages nearer Gauhati; and even now most of the Garo helpers in this district are old pupils in the mission schools at

Damra, Goalpara and Tura. The missionaries resident at Gauhati and Nowgong were for some years compelled to bear the care of this remote work, doubtless to the detriment of other plans. Then Gauhati gave Mr. and Mrs. Stoddard to engage solely in this work, leaving a new man without experience or a knowledge of the language to undertake to bring life and order out of the corruption that had accumulated during seven years abandonment of the Gauhati field. The Garos of this district had just begun to accept Christianity in large numbers when Dr. Bronson left. First, in 1873 and 1874, at Soraikurung over fifty were baptized. Since that time up to 1878 about one hundred and fifty more, and thence on to the present time nearly five hundred more have been baptized.

**Village Schools** have been maintained as far as means could be obtained for the support of teachers and seem to have been an efficient means of establishing the work which sprang up so suddenly and rapidly. The unfaithfulness of one or two teachers has wrought a good deal of mischief, but the most seem to have been faithful, even beyond the ability which they seemed to possess, and have given the Christians about them a good idea of the fundamental moral requirements of Christianity.

**The Formation of an Association** is mentioned in 1851, and seven brethren were set apart to its service. It seems to have perished in the vicissitudes of the work, and at the earnest request of the Garo Christians a new organization was made in January 1886. It took up as its first work the spiritual care of destitute churches and the spread of the Gospel in heathen villages. To this end, it selected a man for itinerant preaching and furnished money for his support.

**The Rabhas and Kacharis** in the district have been objects of the earnest attention and expectation of the missionaries from the beginning. They probably comprise one half the

population of the whole field. Mr. Danforth speaks of their readiness for the Gospel. He describes them as simple, honest, ignorant of almost all religion, and not priest-ridden. He says that they had already a number of schools, and religious books were welcomed as text-books. They all confess sin, but most have no hope of salvation. They only need to be told of Christ. But he adds that Hindu teachers are busy among them, and that they should be provided for speedily. Nearly thirty years later, Dr. Bronson expresses a like confident hope regarding this people. On the occasion of the baptism of a promising Rabha convert, he writes of their peculiar fitness for missionary effort, and says that "if the Gospel once begins to take hold of the hearts of these Rabha Kacharis, multitudes will follow. Eight years more have passed, and they are still waiting. Missionaries and evangelists have made a few visits to the nearer villages, and occasional converts have been gained. But though these have generally proved faithful, and made good church-members, the apostle to this people does not yet seem to have arisen. The baptism of about eighty Hindus is recorded since 1878. It is probable that all of these are from the semi-hinduized Rabha and Kachari races. Mr. Endle of the S. P. G. Mission at Tezpur says, that a great advantage is gained in working amongst this people by the use of their own language instead of Assamese. It may be that God means to withhold His blessing until some one will give himself directly and definitely for this people, in so far at least, as to learn their language, and to let them hear in their own tongue the wonderful works of God.

**The Khols** have not been the object of direct, systematic effort. They do not seem to be numerous in this district, though considerable companies may be met with on some tea gardens. In October 1883 a company of thirteen of this people came to Gauhati and were baptized by Kandura-



In 1886 efforts were made to secure a teacher for them of their own race but without success.

**The Present Condition and Prospects** of the work could hardly be estimated in a single year's experience. The recent resignation of Kandura, though not altogether unexpected, has compelled the temporary abandonment of work which might otherwise have been hopefully undertaken, and leaves the Assamese department of the work altogether dependent on the spare time of a missionary who is but imperfectly acquainted with the language and customs of the people. The small number of Christians dependent upon instruction in that tongue makes it more possible, but hardly more desirable, to move slowly and postpone definite undertakings. The low stage of piety among professing Christians is of course a serious hindrance to all human efforts to win converts, but the Gospel is not bound, and the Spirit of God is ready to bless faithful labor irrespective of favorable or unfavorable circumstances. But this work will probably be slow.

The Garo Christians are quite ignorant as a rule, competent helpers are very few, and it may be found that many have altogether apostatized. But many are maintaining a good Christian character, and the work of the itinerant preacher seems to have been definitely efficient in commending the Gospel to the heathen. With faithful helpers of moderate ability and education to put at the head of the work in various places and with the blessing of God, the Garo work ought to continue to advance numerically as in the past, and to increase in depth and permanence as helpers and appliances are multiplied.

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## HISTORICAL SKETCH OF THE GARO FIELD.

BY REV. E. G. PHILLIPS.

In the Garo mission, for the first beginnings we must go back many a year. In every work for the blessing of mankind, we know that Providence prepares and leads the way, but it is not always that we can trace his steppings so clearly as in this work.

For generations the Garos had been regarded with dread by their neighbours, and were an annoyance and perplexity to Government, so much so, that in 1867 the Chief Commissioner of the Province pronounced them "blood-thirsty savages," "most desperate and incorrigible," and expressed what seemed to him a precarious hope that the work of our Society among them might meet with success.

Hoping to gain some influence and control over the tribe, Government had, in 1847, started a school in Goalpara for Garo boys. Their purpose has been realized, but not as they thought. Providence was leading them, though they may have suspected little how. Ten boys were brought into this school, two of whom afterwards became the first two Garo converts, and first two Christian laborers. Five others were among the first converts, and for years earnest and efficient laborers. Of these seven, three were afterwards ordained to the ministry. Thus did Providence claim this work as his own.

**Omed and Ramkhe.**—No historical account of this Garo work could be complete, without a special reference to these two first converts, Omed and Ramkhe. Both were eager to learn and to enter the school at Goalpara from the first. Ramkhe, a boy of eleven or twelve years, was for a time

prevented by a step-father, who appreciated his help on the cultivation more than his education. But soon a broken, and ever after a weakened arm removed this obstacle. Ramkhe at least seems to have been from a child of a religious turn of mind. While a boy, at home, he believed in the demons, and was diligent in always trying to appease them, often trapping wild birds to sacrifice to them. After entering the school, he became distressed by the drear prospect of future transmigration, an article of Garo creed, and especially by the prospect of being separated thus in after life from loved ones. In his distress and unrest, he conceived that there must be a spirit "better and stronger and wiser and greater" than Garo demons, and that this spirit could bless him, if it so chose. So he prayed to this spirit for blessing repeatedly, until soon, he says, he saw, on one occasion, a visible appearance, and had audible assurance that his prayer was heard. As he could now read Bengali, he began reading the Hindu Scriptures, and felt convinced that Ram or Bistu was this great, good spirit. But soon he read a tract that destroyed his faith in these, and he was thrown back into distress and unrest.

Omed had enlisted as a sepoy in Gauhati, and after several years, Ramkhe went and lived with him, and attended the Gauhati Government Normal School. He proposed his difficulties to Omed. They decided that, of all the religions, the Christian religion was most desirable. They consequently put themselves under the instruction of Brother Kandura. But soon Ramkhe was called back to Goalpara, to take a post of head constable. The cares and sins of his calling soon deadened his convictions, but a tract again aroused him. He desired to go again to Gauhati, but could not get permission. Now his broken arm is again God's means of blessing him. On its account he is dismissed from service. He at once returns to Gauhati, and is

soon, with Omed, baptized by Dr. Bronson, February 8, 1863.

Having found the truth themselves, Omed and Ramkhe were desirous of taking it to their fellow Garos in the hills. Ramkhe had again entered Government service, now as a writer in the Chief Commissioner's office. They obtained dismissal from service, and, in March 1864, returned to teach the good news to their own people. They went out as mission assistants, but under the immediate supervision of Captain Morton, then Deputy Commissioner of Goalpara.

They went first to their own relatives, and during a few months, six or seven accepted the truth. These Omed took with him and established a new village,—Rajasimla, for some years a nucleus, and always since one of our important Christian villages. To this new centre, others, brought under the influence of the truth, from time to time gathered in.

After six or seven months spent among his own relatives, Ramkhe opened a school at Damra, where he remained the most of the time until a few years later he and Rangkhu, a Garo policeman baptized at Nowgong in 1866, took up waste land near by, were joined by other Christians, and established Nisangram, another centre of Christian influence. During these early years of work at Damra, Ramkhe's religious influence was strong and marked. It was his custom to observe one day each week as a day of fasting and special prayer. Omed continued working as an evangelist.

In April 1867, about three years after Omed and Ramkhe returned to their people, Dr. Bronson, then located at Nowgong, at the earnest and repeated request of the converts, visited the field. At Rajasimla he baptized thirty-seven converts and organized these, with Omed, Ramkhe and Rangkhu, into a church of forty members. He also ordained Omed as their pastor, charging him to "range the hills, to

preach, baptize, to do the work of a Christian pastor, and 'to be faithful until death.' "

The news of this beginning was heart-cheering to the friends at home, who had begun to look on Assam as a barren field.

While Dr. Bronson was doing this joyous work, Revs. I. J. Stoddard and M. B. Comfort with their wives, were passing up the river, designated to Gauhati. On his way back, while in Goalpara, Dr. Bronson, appreciating the necessity of occupying Goalpara as a mission station for the Garos, purchased a house and compound for Rs. 800. To meet this expense and begin work, he raised by subscription Rs. 1,119, mostly from the residents of Goalpara. On reaching Gauhati and consulting with Messrs. Stoddard and Comfort, they decided that Goalpara should be occupied with as little delay as possible. The Society approved, and in October 1867 Mr. and Mrs. Stoddard removed thither. Goalpara was chosen because it was considered inexpedient to attempt living in the hostile interior, and because this was a Government station only nine or ten miles from the hills, and not more than thirty miles from the centre of the work.

This year, 1867, closes with a church of forty members, an ordained native pastor, three other native assistants, with two schools, one at Rajasimla taught by Fokira, and one at Damra taught by Ramkhe.

The following statistical table gives various facts in reference to the progress of the work. It will appear that there were no cases of discipline until 1875. There had, in fact, been some, but no record had been kept. Consequently all previous ones were recorded at that date, from which time the churches have kept more or less accurate records. It is found impossible to enter the number of deaths each year, as, in a good many instances, the churches failed to record the death of members. The membership for each

year is taken from Annual Reports, all excepting for 1886, which reports were for the most of the time for a year ending early in February. The numbers of baptisms, exclusions and restorations for each year, and the membership for 1886, are taken from the Church Records, and are for years ending December 30, and do not, consequently, agree with the numbers given in our Annual Reports.

YEAR.	BAPTISMS.			EXCLUSIONS. RESTORATIONS.			SCHOOLS.				CONTRIBUTIONS.				
	M.	F.	Total.	Exclusions.	Restorations.	Membership.	No.	Boys.	Girls.	Total.	Church Expenses.		Evangelistic work.		
1863...	2	..	2	..	..	2					Rs.	A. P.	Rs.	A.	P.
1866...	1	..	1	..	..	3									
1867...	21	17	38	..	..	40									
1868...	51	23	74	..	..	172									
1869...	30	32	62	..	..	213	12	..	..	210					
1870...	18	7	25	..	..	286	14	..	..	225					
1871...	6	7	13	..	..										
1872...	36	35	71	..	..										
1873...	89	49	138	..	..										
1874...	4	5	9	..	..	400	14	..	..	181	..	..	39		
1875...	24	9	33	36	1	391	14	163	9	172	..	..	160		
1876...	47	34	81	2	4	488	20	280	21	301	..	..	116	12	9
1877...	100	51	154	5	2	610	17	248	16	264	..	..	130	11	3
1878...	53	51	107	20	1	724	23	324	14	338	49	10	152	4	6
1879...	35	41	76	14	5	704	28	358	46	404	68	2	128	3	1½
1880...	72	53	125	42	5	786	31	471	44	515	67	14	184	9	7½
1881...	53	24	77	42	2	821	37	509	42	551	..	..	101	10	3
1882...	35	39	74	22	3	827	46	636	26	662	..	..	242	9	4½
1883...	46	29	75	45	10	828	44	686	61	747	..	..	269	13	..
1884...	7	10	17	31	3	769	42	..	..	566	76	12	158	9	11
1885...	97	38	135	24	3	870	47	662	107	769	66	9	176	7	3
1886...	57	29	86	27	6	870	44	696	70	766	691	15	144	5	4½
Totals	884	589	1473												

During the first months of 1868, Mr. Stoddard visited many villages, baptized a goodly number, and was much encouraged in his work. He had the privilege of sitting at the Lord's table with 72 Garo Christians.

The Government had already located, experimentally, a



station with several English officers at Tura, hoping to get control enough over the tribe to stop their bloody raids for heads against the people of the plains. In March, Mr. Stoddard visited the place, and anticipated that ere long a Mission station might be opened there. After returning from Tura, he and Mrs. Stoddard attempted living at Damra for a while, that they might have more direct supervision of the school there, which had now become the training, or normal school for the Mission. But they were compelled to return to Goalpara early in July, on account of Mr. Stoddard's illness. It has seemed utterly impracticable for a European to live at the foot of the hills during the rains. A kind of fever, amounting sometimes almost to a scourge, takes away many of the natives every rainy season.

During the cold season of 1869-70, Mr. Comfort was with Mr. Stoddard in some of his work in the villages. After the close of this cold season, the Damra school was brought to Goalpara for the rains.

During this year 1870, it was recommended by the Lieutenant-Governor, and seconded by the Chief Commissioner, that the Mission at least occupy Tura as a station, if not indeed remove there from Goalpara. It was also suggested that a medical missionary be sent there, and that, if able to perform the duties of the station, an appropriation from Government might be made for his support.

In January of the next year, 1871, Mr. Stoddard, in company with Dr. Bronson and Mr. Comfort, visited Tura again. They were convinced that the station should be occupied, and with that in view selected a site for mission premises. They strongly represented to the Society at home the desirability of occupying Tura, and urged re-inforcement of the Mission. They left a Christian school teacher there, and with him two young men from the Normal School. These were employed for a part of the time by Government



as vaccinators, and a few months later passed through the hills to Goalpara. At first the people sought to turn them back, but when it was found that they were vaccinators, they were welcomed, and so had an opportunity, the first in all this region, of preaching the Word of Life to hundreds.

January 15th, 1872, Rev. and Mrs. T. J. Keith arrived and joined the Mission at Goalpara.

During this year a deep interest manifested itself at Sorikaru, a Garo village two days east of the present eastern limit of our field, where Joysing from our Normal School had been laboring. Early in 1873, thirty-one converts were baptized by Mr. Comfort, from Gauhati, and it was the beginning of the interesting Garo work of that field.

During the cold season of this year, 1872-73, we mark another of the steps of Providence, wherein he overrules the wickedness of men for their own blessing, and for the advancement of his cause. Not even a native preacher could enter the hostile interior, save at the risk of losing his head. Now occurs one of those bloody raids that have been repeated from time immemorial. A hostile village raids upon a Garo village under British protection, and carries off the heads of sixteen inoffensive men, women and children. The Government was tried beyond endurance, and resolved to annex the whole tribe. A military expedition was sent into the hills. The people at once saw the odds against them, and submitted. With but one loss on both sides, the tribe was annexed. Under the wise, fatherly management of Captain J. W. Williamson, the tribe cheerfully accepted the new condition of things, and soon the whole hills were open to mission work.

Early in 1873, Mr. Stoddard was obliged to return to the United States on account of broken health. Mrs. Stoddard had already preceded him. He had during the five years of his connection with the work seen the native church increase

from forty to two hundred and eighty-six members. He had seen laborers trained and sent out, and the work extend all along the northern frontier. He gained a large place in the hearts of those gathered in, which can never be taken from him until it is filled with the more perfect love in the meeting above.

During this year there was considerable correspondence with reference to giving the whole of the educational work of the District into the hands of the Mission, provided they could prosecute it with vigor, and locate a missionary *in the hills*. The Mission failing to do this, the Governor-General was ready to consider any recommendations from the Chief Commissioner to give it to any other Mission or any other agency. The Society was not yet able to send the needed reinforcement, and the work remained as before, the schools of the north side under the Mission, and those of the south side under the Deputy Commissioner.

In January 1874, Mr. Keith visited Tura, going in from the west, by the usual route, but returning through the centre of the hills to Goalpara.

December 19, 1874, the mission force was again increased by the arrival at Goalpara of Revs. M. C. Mason and E. G. Phillips, with their wives.

On the following April 3, 1875, delegates from the churches, or Christian communities, met at Goalpara, and organized the first Garo Church Association. The churches also through their delegates pledged themselves to support an evangelist during the following year. This they have continued to do for the most of the time to the present.

In September following, Messrs. Mason and Phillips visited Tura, selected a new site for Mission premises, and, with a balance of appropriations in hand, purchased some materials for a Mission house. The determination to occupy Tura was fully made, Providence not hedging up the way.

Mr. Keith's health failing, in November, with his family, he went to Calcutta. The medical decision was imperative that he must not spend another hot season here. He himself returned, made tours among the churches, and thus introduced the new missionaries to their work. Early in 1876, he was obliged to leave the work in inexperienced and ill-prepared hands. What all hoped would be a clear gain to the working force of the Mission, proves for the second time to be in part only the filling of depleted ranks. It is unfortunate for the missionary, as well as for the work, to be left in sole charge before he has a good command of the language and acquaintance with the field; and yet it must be done betimes, and God strengthens weak hands.

Mr. Keith had been only about four years on the field, but had seen advancement all along the line, and had been enabled to make a good start in Garo literature.

In 1876, a small additional appropriation was made for building at Tura, and it was decided that one family go there, and the other remain in Goalpara for the present. Mr. Phillips having gone ahead and prepared a small temporary house, removed there with Mrs. Phillips in March 1877. Interesting tent-meetings had been held, while the temporary house was being built, and there were a few inquirers. In the following May, six were baptized, and soon after a church of seven members organized.

With the occupation of Tura, the Mission was so located as to begin extending its work into all parts of the hills. Government soon proposed to pass over to the Mission the whole control of the educational work of the district, with the whole grant-in-aid of schools, provided the Mission contribute a certain amount of funds, and bring the normal school from Goalpara to Tura. This proposition we accepted on behalf of the Mission early in February 1878, and the school was taken to Tura.

The missionaries had now become convinced that, if there were but two missionaries, the best interests of the Mission would be served by their being located together at Tura. The location is such as to be nearly equally accessible from all parts of the District, the rainy season work could be carried on to better advantage in concert, and it is very advantageous to have the laborers so near together as to be able to consult on all important matters. Consequently Mr. Mason, in November 1878, gave up Goalpara as a mission station, and removed to Tura. The Executive Committee sanctioned the move, and made an appropriation for another mission house.

The missionaries had long been asking that a missionary lady be sent out to take up school work for the girls. On the 1st January 1879, we had the pleasure of welcoming Miss M. Russell to this work.

These first years after removing the station to Tura were greatly broken into by the work of building. This, too, was sadly increased by a destructive fire, which swept off Mr. Mason's bungalow, only a few weeks after it was first, occupied, and with it sweeping off the temporary bungalow and all the school buildings. The fire also destroyed nearly all of our Garo books.

During this year, Government divided the District into four sections, or mauzas, placing over each a mauzidar. One of the ordained evangelists, Rev. Rangkhu, with the sanction of the missionaries, applied for one of these appointments, and was stationed in the south-eastern quarter. While school work had been done by Government along the southern frontier, and occasionally an attempt made in the hills, no religious work had been done. These mauzidars were directed by Government to teach the people whatever good they themselves had learned. Rangkhu considered this a full permission to teach religion. While he became a ser-

vant of Government, he ceased not to be a servant of Christ. While doing Government work, he has done earnest Christian work, and his influence has been widely felt for good. The south-western mauza was placed under another Christian young man, and now there are a good number of converts awaiting baptism, the fruit to quite an extent of his teaching. The two other mauzidars were anything but helpful to the spread of Christianity, but one of these has been replaced by a Christian man of long and good standing, and it is probable the fourth will soon be superseded by another Christian man, in whom we place much confidence.

At mauzidar Rangku's head-quarters a school was taught a few months in 1879, and then closed. In 1881 it was reopened, and in November of that year two young men were baptized, the first of this section, a hundred miles distant from the older Christian communities. Three more Christian teachers were located in this section, and two years later the missionary had the pleasure of baptizing eleven believers.

On the northern side the general progress of the work has been constant, though not without reverses, and these, not because of the strength of the enemy without, but of that within. Intemperance has again and again reasserted its power over individual members, sometimes, for a time, almost over some churches. Because of these inconsistencies in the Christian community, Christ's name has been reproached, and the progress of his cause stayed. For various reasons, and especially these just mentioned, the villages in the interior in that section where the work first began, were for a long time strongly prejudiced against Christianity. But for the past three or four years this prejudice has been melting away. The work has also progressed into the very interior.

In 1881, Mrs. Mason's health had become so sadly impair-



ed that rest in America was imperatively demanded. So in the spring of 1882, Mr. Mason and family proceeded to the home-land. With much suffering Mrs. Mason reached home, and for a time seemed to rally. But the Master would take her up higher, and on the 9th of September she left us to mourn her.

December 25, 1883, the Mission was again reinforced by the arrival of Rev. C. E. Burdette. Already Mrs. Phillips' health had been sorely taxed by a long period of unbroken service, and Mr. and Mrs. Phillips left for America early in the following May, regretting to see Mr. Burdette so soon forced to take the whole load.

In November 1884, Mr. Mason arrived at Tura, bringing back as his companion her that was formerly Mrs. Arthur, of the Japan Mission. But hardly had she entered upon the threshold of her new field of labor when on the 9th of December the Master called her to Himself. She lived but eleven short days after their arrival at Tura.

Shortly after this, December 25, 1884, Miss Russell became Mrs. Burdette, but continued her work in the girls' school without abatement. During this year Mr. Burdette gave special attention and much of his time to the normal school, and with gratifying results.

Early in March 1885, Messrs. Mason and Burdette visited the southern side and baptized twenty-one converts, among them an influential lascar and his wife, and the work is advancing all along this southern part.

In the following October, Mr. and Mrs. Burdette, in compliance with the directions of the Society, removed to Gauhati, to meet a long felt need in that field. We regret much their loss to the Tura field. We needed their labors, though Gauhati's needs may have been more urgent. But we congratulate them on the work the Master helped them to accomplish in general, but especially in the station boys'



school and in the girls' school work. We rejoice too that they still have a part of the Garo field. The daily prayers of many Garo Christian hearts follow them. Meantime Mrs. Phillips' health has been graciously and wonderfully restored, and on January 28, 1885 Mr. and Mrs. Phillips, in company with Misses Ella C. Bond and Stella H. Mason, arrive at Tura. The work of the field is again divided, as in former years, Mr. Mason having charge of the churches and schools on the north side, while Mr. Phillips has charge of the station school and of the work in the southern part of the hills.

**Church Organization.**—Since the first Garo church was organized in Rajasimla, and Omed ordained as its pastor, April 14, 1867, at the very beginning of missionary work on the field, it has been the aim of the Mission to establish independent, self-supporting churches as fast as practicable. At the close of 1878, Tura made the ninth independent church. The organization of the most of these was at first imperfect, and in some is so still, but efforts have been made to gradually complete it. Two churches had ordained pastors in 1875, and in 1877 Mr. Mason made special effort to organize others. An elder and two deacons in one, and two elders and three deacons in another were ordained. Later still several of the churches adopted church covenants, similar to those adopted by our home churches.

During the past year, 1886, three of these churches have supported their own pastors without mission help. This has not been done before, though one church had in part supported its preacher for two years. Two had also for a time supported itinerant preachers of their own, and the churches as a body have supported an itinerant preacher and his travelling companion for most of the time since April 1875. Two of our Christian men of the south-eastern part also support the preacher of that section this year.

The churches have, after some persuasion on the part of

the missionaries, displayed a commendable degree of independence in the management of their own affairs. A large number of converts, amounting to several hundreds, have been examined, received and baptized, independently of the missionary. In later years most cases of discipline have likewise been attended to by the churches alone. While in doing such work errors may sometimes have been made that would not have been made, had the missionary been present to advise, yet we are confident that the gain has been far greater than the loss. The child must learn to walk alone though it sometimes stumbles. The church records show that the greater proportion of the exclusions were for a time from among those received during the beginning of their independent action. But these errors even have been experiences through which the churches have gained wisdom and strength.

An English school, independent of missionary help or control, has been started by individuals of the churches on the north side. The school was closed for lack of a suitable teacher, but may be re-opened.

**Educational Work.**—In aim and plan, the great thing ever before the Mission has been *evangelization*. The Garos are ruined by sin. The Gospel alone can restore them. But the Gospel must be communicated. Almost of necessity the written page needs follow the preached word. Such has been God's plan in all history. Hence the absolute necessity of education among savages, as a chief handmaid to religion. Little call would there be, by a people who cannot read, for Scriptures and Christian literature,—the foundation through their revealed Christ of Christian civilization.

But why not Government educate and leave the Mission with unabated strength for purely religious work? Government has not been slow to see, as the Chief Commissioner put it in his Resolution on the Educational Report for Assam,

of 1881-82, that "it is difficult to convince a Garo or a Khasia \* \* \* of the advantage of learning. The only lever that has been found effective is that of religion." In other words, they consider that Christian education is the education needed by the Garos. They were quick, too, to see that such education could be administered more efficiently by the Mission than by themselves. Hence, from the first, they were desirous that the Mission have charge of the educational work, as far as they were in a position to conduct it effectually. The Mission were of the same opinion with the Government, and hence accepted the school work with the grant-in-aid as rapidly as practicable. It was accepted, from the first, on the condition, willingly conceded by Government, that we were at liberty to give as much religious instruction in the schools as we chose.

This grant-in-aid for our whole field is Rs. 3,000 per annum with an occasional small additional grant for school buildings at Tura. The Mission on their part are required to spend at least Rs. 1,000 additional. The schools with grants are given into our hands as a whole, to be administered as we see fit, provided that the Rs. 4,000 be expended on education.

In 1883, the Deputy Commissioner chose to start and maintain three or four village schools independent of the Mission, and to maintain in our station school four boys in preparation for teachers in such schools, but with this exception the educational work of the district is in the hands of the Mission.

At the close of March 1886, there were thirty-six village schools, with 576 pupils. Of these eight were taught by non-Christian teachers, a fact that shows a part of our work merely incidental, owing to our having the work of the whole district, and the further fact of the district containing sections of the plains, inhabited by Hindus and Mohamedans,

who claim teachers, and for whom we have no Christian teachers to spare.

Our village teachers receive from Rs. 2 to Rs. 10 per month, only one, however, receiving the latter sum. The villages always furnish the school buildings and necessary books. There has been some difficulty in reducing the pay of teachers to what seems to us to be proper, as the first teachers employed by the Mission and those maintained by Government received at first higher pay.

The missionaries have immediate control of the schools in heathen villages and have had, until recently, in the Christian villages; but a plan has been introduced which we would gladly see extended to all the Christian villages. It is to consider the schools as the property of the village. They select the teacher and have a care for the school. The amount given by the Mission for his support is a grant to aid the village. We aim to reduce this amount to their proper proportion of the Government grant. We believe that such a plan must lead to a deeper and more personal interest in the school on the part of the village. It will cease to be simply the Mission's school.

Our school work has been an efficient agency in evangelization. While, save in exceptional cases, we pay our teachers for the work they do in the school-room, we expect them as Christian men to use their opportunities to preach the gospel to others. While, among a people utterly unable to read, an evangelist does an important work, there is need that a more constant influence be brought to bear. Our Christian school-teacher is in just the position to exert such an influence. Not unfrequently the interest awakened by the evangelist has been followed by a petition for a Christian school-teacher. And around these Christian teachers all of our Christian communities, with perhaps one or two exceptions, have sprung up. First the pupils are brought to Christ, and then the parents and others.

In 1877, at Chotcholja, where before there were no Christians, on one day Mr. Mason and a native pastor baptized thirty-five converts, the result with God's blessing of such school work. At Derek and surrounding villages, nine or ten miles from Goalpara, a grand work began in 1880. The gospel had been preached there from the first coming of the missionary. In one place a few converts had been gathered, but the heart of the people seemed hard. In 1877, I think it was, a teacher was sent to this village. In 1878 six school-boys and three women were baptized. The school failed, but was soon started again. The new teacher felt that he had a work to do besides school teaching, in leading the people to Christ. In 1880 seventy-eight were baptized, in 1881 fifty-eight, and in 1882 thirty. What seemed to be a gospel-hardened community became a Christian community, and now in 1886 the church support their own pastor.

This feature of our school work has been such as to call out our profound gratitude. The possibilities of this work are great, and the results will increase with the increase of spiritual life in our teachers.

**Station School.**—Without such village school work the character of our field would demand the maintenance of a station school, for the education of native workers. With the village schools, the need becomes doubly imperative. The few who had some education before mission work for the tribe began, were, thank God, mostly found among the early converts and early helpers. But they were few. Rankhe was by far the best educated of these, and his school at Damra was soon selected as a training school. Until 1870 it was taught at Damra, then during the rainy season brought to Goalpara, until 1875 when it was removed there permanently, and in 1878 was brought to Tura.

The grade of the school has been gradually advanced, and none are admitted to the upper department who have not



reached a certain standard. Bengali is taught and Bengali texts books are used in Arithmetic, Geography and History. It is the aim to give all the pupils a practical working use of the Bengali language, such as will make available to them the growing Christian literature of Bengal, as well as give them a good knowledge of Arithmetic, Geography and some of Indian history. The demand also for English has to some degree been yielded to, and a little acquired by a few. It has also been the aim to give as much regular Scripture instruction as possible. But want of missionary laborers, and pressure of other work has always prevented giving as much strength to this as the case demands. Yet with what can be done regularly in the school-room, in addition to the Sunday teaching, much religious instruction is given.

All boys without distinction, who can support themselves and are qualified, whether Garos or others, are admitted to the upper department. The majority, however, being unable to support themselves, receive stipends of Rs. 4 per month. Admitting to receive stipends, we exercise our discretion, admitting only such as give promise of advancing and making good workers. A good number of unconverted persons have been admitted to receive stipends, but I know of none for years who have passed through the school unconverted. Besides a few sons of Tura policemen, two hundred and thirty-seven have been in the school since it began. Some of these staid only for a short time. Of these two hundred and thirty-seven, I know of but fourteen who left school unconverted, and of these six were Hindus, leaving only eight Garos. Concerning seventeen of the first students I am uncertain, but some, perhaps a majority, were probably Christians.

Of the two hundred and six besides policemen's sons, who have left the school, one hundred and three have been engaged in teaching or employed in some religious work by



the Mission. Of those who have not been thus employed, some have been earnest helpers in church work. Some have left the school and returned at once to their farming, and more have returned to farming after having spent some years in teaching. Some are engaged in farming while teaching.

I think that the danger which has sometimes been experienced of a little education lifting its possessor above manual labor has been to a great degree avoided in our school work. Perhaps one thing that has helped to keep the minds of the students in a healthy state in this respect has been our unvarying rule that two hours a day be spent by the stipendiaries in manual labor, at any work that needs being done about the mission premises. This rule is not only advantageous to the students, but saves a good many mission rupees.

Some difficulty had been experienced in persuading the pupils to remain in school as long as deemed desirable, by the missionaries. Consequently in 1881 a pledge was introduced, which each stipendiary signs on entering the school. By this he pledges himself to remain in school until dismissed by the missionary, and to engage in teaching after leaving the school, if work be given him by the missionaries. This pledge has we think had a beneficial influence in causing the pupil to work with a determination to complete the prescribed course, and to engage in teaching when through.

This school is considered and must continue to be considered a very important part of our work.

A serious difficulty has been experienced in securing suitable teachers. Thrice we have employed Bengali Christian teachers, from our Baptist friends in Bengal, but with very unsatisfactory results. On three occasions we were pressed to employ non-Christian teachers. At present our teaching force is the most satisfactory we have had. By keeping a promising class in school somewhat longer than usual, and

by personal instruction, Mr. Burdette gave us some better indigenous teachers than we had had before. (Since leaving Tura for this Conference, we have been sorely afflicted in the sudden death by cholera of one of our best and most promising teachers.) The present head-master has also had two years instruction in America, which in many ways fits him for more efficient work here. We think that in his increased ability, as well as complete willingness to instruct, not only in the school-room, but everywhere, and the healthful manly influence he exerts, he has fully repaid the expense of taking him to America, and has enabled us to realize in a good degree our aim to raise up efficient indigenous laborers.

**Female Education** has not made very great advancement in the villages, though in Rajasimla, and a few other villages, there have been girls in attendance at the boys' schools for the most of the time from the first. There is still a great lack of appreciation of female education.

In 1874 Mrs. Keith gathered ten or twelve girls into a school in Goalpara, but the circumstances were adverse, and the school was after a time discontinued, but not until some had been much benefited.

In 1881 Miss Russell gathered a few girls and made a small beginning at Tura. In 1882 she spent seven weeks in a tour of the Christian villages, attended the associational meeting, and brought back with her to Tura a good number of girls. Believing that a much needed work might be done in the villages, she spent a good part of the winter of 1883-84 at Nisangram, one of our principal Christian villages. There she gathered a large school, and, when she returned after the association meeting, brought 21 girls back to Tura with her. Her self sacrifice and brave perseverance were rewarded, and the girls' school was well established. When she, now Mrs. Burdette, was obliged to leave her work here and remove with her husband to

Gauhati, serious obstacles had been surmounted and difficulties overcome, and the work was on a good basis. Miss Bond was at once sent to take up her work, but during this year, while learning the language, the school was temporarily dismissed. The purpose is to open it again with the new year.

**Industrial Work.**—In 1877, it was proposed to open an industrial department in connection with our school in Goalpara. A Government grant of Rs. 300 was expended in the purchase of tools, but the speedy removal of the school to Tura interrupted the work. While in America, Mr. Mason put on foot an enlarged plan for an industrial department in the mission. This was to collect a certain sum of money by special and extra contributions for this particular department. This was to be invested in machinery and improved implements for resale to the Garos. A missionary was to be appointed to have special charge of this department, who, while giving considerable time to this work, would have much time for more direct religious work. The plan was approved by the Society, and Mr. A. W. Weeks appointed. He did not however finally come, but Mr. Mason raised part of the funds sanctioned, and brought out machinery, tools and some material for resale. As much attention is being given to introducing these among the people, and developing their industries, as demands of other departments of the work will permit.

**Literary Work.**—Among a tribe of savages, step by step with the entrance of Christianity there must be done a large amount of literary work. The Bible must be translated and a Christian literature must be given to them. Else the laborers will find themselves laboring on without tools. Happy the missionary, and happy the field of his labor, who finds that, in addition to qualifications for all other kinds of work, he has special qualifications for literary work.

Two small publications of a phrase book by an Assam Educational officer, and a vocabulary by a Bengali gentleman, were made as early as 1867. But I am not aware that these had any extended circulation.

The Garo literary work done by the missionaries is as follows :—

REV. M. BRONSON, D.D. :—Small book of sentences and brief outline of Grammar, also Garo Primer in Roman and Bengali character.

REV. I. J. STODDARD :—MSS. for three primers, and a small Catechism and Hymns.

REV. T. J. KEITH :—Published Mr. Stoddard's work, also Outline Grammar, small Garo-Bengali English Dictionary, and translations of the four Gospels.

REV. M. C. MASON :—Two tracts, translation of Genesis with explanatory notes. Garo Arithmetic, burned when just ready for press, so not published. Also Church Manual partly prepared but destroyed in the fire. Nearly ready now for press translation of John's Epistles, and revision of Luke.

REV. E. G. PHILLIPS :—New Primer Pt. I, republishing of Pt. II twice and of Pt. III once. Two enlarged editions of Garo Hymns, translation of Galatians, Ephesians and Philippians. Revision of Matthew and Mark and revision of John's gospel, nearly ready for the press.

THANGKHAN SANGMA :—Translation of Rev. W. R. James' Catechism on Life of Christ.

REV. M. RAMKHE :—Bengali-Garo Dictionary, to contain nearly 900 double column 8vo. pages. In press, expected out shortly.

An enlarged edition of the Hymns is also being published, which will bring the number of hymns up to considerably more than a hundred. Most of these are translations by Garo

Christians of Assamese translations of English hymns. But a few are original compositions.

The eighth year has also just been completed of our Achikni Ripeng, (Garo's Friend) an 8vo. twelve paged monthly in Garo. This is made up of short articles on important topics, contributions by our native brethren, frequently a new translation of a hymn or a bit of Garo poetry, and news notes. We have found it very helpful. It has now a circulation of about 200. The price is as yet merely nominal, just enough to prevent those asking for it who do not want it.

The work done by Dr. Bronson and Mr. Stoddard was done through our Garo native helpers, through the Assamese, as the missionaries had not acquired the language. The plan of work in translating the Gospels and part of Genesis was to let native helpers make the first translation from the Bengali or Assamese, and then carefully revise their work. The plan in the further translations and revisions is for the missionary to do the work from the first, aided constantly by the best native helper available.

Excepting the periodical and the Catechism on the Life of Christ, which were printed on our small hand press, nearly all our printing has been done at the Baptist Mission Press, Calcutta. But printing at so great a distance, with no one at the press capable of reading Garo proofs, has been very slow work. Consequently a larger hand press has been purchased and we are printing the present edition of the hymns on this. We hope to succeed sufficiently to warrant our attempting all our printing here.

As to the dress for our Garo literature, the Bengali character was finally chosen, as the most practicable for a people surrounded on three sides by a people speaking Bengali, or its twin sister, Assamese.

In addition to the demand for Garo books there has been



a good demand for Bengali Scriptures, tracts and religious books. There has been a special demand for complete Scriptures, the whole New Testament or whole Bible, and particularly the leather bound volumes, while there has been less demand for cheap paper covered Scripture portions. Of the Commentary on the New Testament in Bengali, costing Rs. 5 per set, a good number have been sold. I regret that I cannot give the exact statistics in reference to Bengali religious literature bought, as I feel sure it would speak well for our Garo Christians. As near as I can ascertain, since 1881, thirty-seven Bengali Bibles, one hundred and eighteen Bengali New Testaments and four hundred and twenty-two Bengali Scripture portions have been bought by them, besides at least twenty-four copies of the notes on Gospels and Acts, and seventeen on the whole New Testament. There were also some notes on portions sold before the whole were published.

**Characteristics of the Field.**—The superficial area of the Garo Hills is given as 3,653 square miles, but the actual surface must be, one would sometimes be tempted to suppose, many times that. A rougher country than many parts of the hills, one would hardly expect to see inhabited by man. The district hangs in sharp, deep wrinkles over the abrupt end of the range separating the Brahmaputra valley from the Surma valley. This characteristic of the country has its effect on mission work. We cannot travel to any great extent by boat, nor by ox cart, nor indeed by pony. The only means of conveyance thus far suited to all parts, is a good alpenstock, with a man to ride pick-a-pack across streams. But roads are gradually being opened and we hope for better things in the future. The hilliness and wildness however is not without its compensation, in the cooler climate it gives.

The great distances of our farther outstations from Tura



make them inaccessible during part of the year, and not readily accessible at any time. The farthest are at least seven days march distant. This of course increases the demand on physical strength in working our field.

The people are savages, so the work in every respect is pioneer work. But savages and demon-worshippers have their redeeming features, when viewed from a missionary standpoint. They are virgin soil, not waste land, full of the roots and seeds of Hinduism, or Buddhism, or Mohammedanism, land which must be first cleared, and in which you will expect to see the evil plants constantly re-appearing. Sow the true seed abundantly and prayerfully, and expect without fail to reap abundantly and speedily.

They are independent spirited, free of caste. From untold generations they have recognized none as their masters. A form of slavery has existed among them, but in spirit they are independent. This spirit of independence, when brought under the sway of the Cross, is immensely superior to the cringing spirit that is the child of religious caste. It gives itself readily to independence of Church work and action.

Seclusion of women is not known among the Garos. They are as free to listen to the preacher as are the men.

One of the worst obstacles, more stubborn than demon-worship by far, is intemperance in the use of intoxicating drink. It is the right hand and right eye that must be parted with before entering the kingdom. It is also the stumbling-block over which many a convert has fallen away from Christ. It is an enemy we have to fight to the death. Experience has shown the Garo Christians that total abstinence is the only safe course for them, the course that has from the first been urged upon them and required of them.

In laboring for the Garos we have a dense weight of ignorance to overcome, but it is gratifying to see the ready, and, in cases, rapid advancement that is made. I believe

that in natural, undeveloped mental power, the Garos will compare exceedingly favorably with any other people. This is evinced by the character of our converts. Such has been the impression made upon their foreign teachers by the pupils in the schools. Under the influence of Christian civilization we look to see this people make splendid advancement.

The spiritual development of the converts has not always been all that we could wish, yet we have that for which to be profoundly grateful. Is it not a grand privilege we have, brethren, when we can witness the miracle of God's grace in transforming a wild devil-worshiping savage, into a staid, substantial Christian *man*? Such many a time is our privilege. We can see from what they have risen, and what a change! We thank God for the privilege of laboring among the Garos.

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## HISTORICAL SKETCH OF THE AO NAGA MISSION.

BY REV. S. W. RIVENBURG.

“In the year 1851, Rev. S. W. Whiting in charge of the mission at Sibsagar, Assam, baptized a Naga from Morangkong village of the Ao tribe. This man was then living at Sibsagar. He went to his own village in the hills to get him a wife and bring her down to Sibsagar. But in the short time he was there an attack was made on the village by its enemies and this man was killed. For the two or three years of his church membership at Sibsagar he is said to have lived an exemplary life. If he taught Christianity in the few days he was visiting the village of his youth, his instruction made no lasting impression.

“In 1838 and 1840 Rev. Miles Bronson was at Jaipur and labored for the Nagas and Singphos in that vicinity. With these exceptions nothing was done to carry the gospel to the Naga Hills till the year 1871. At this time Rev. E. W. Clark was in charge of the Mission and Press at Sibsagar. He induced an Assamese Christian, named Godhula, to attempt to acquire the vernacular of some of the few Nagas living at Sibsagar. Godhula was in the prime of life and possessed a good degree of tact and Christian zeal. He took a teacher during that rainy season. In October of this year Godhula, taking his teacher with him, went to Dicka Haimung village in the Naga Hills.”.....Godhula remained a few days at the village and returned to Sibsagar. To the same village he made several such trips that cold season. “The 6th of April 1872, he with his wife left Sibsagar for this Naga village.”

“In the following November, Godhula came to Sibsagar

with a company of Nagas for baptism. In coming, the Nagas were obliged to expose themselves to cholera, of which they have great fear; but they were not deterred,—their confidence was in the Lord whose disciples they claimed to be. Nine men related their experience before the church, were received and baptized.'

"On their return to their mountain home, a small chapel was built in the village by the Nagas. In the subsequent month (December 1872) Rev. E. W. Clark went with Godhula and another member of the Sibsagar church to the village and fifteen men more related their Christian experience, were accepted and baptized."

"In 1873 Godhula and wife were on the Naga hills in the rains. In the cold season, Godhula was in the plain much of the time. The same is true of 1874, excepting when they came to Sibsagar after the rains. Poor health did not allow Godhula to return till July 1875, when he remained a few days. In September he returned to the hills again and remained till November."

August 19th, 1876, the nine Nagas baptized at Sibsagar were dismissed from that church, to unite with the Naga church on the hills.

"February 9, 1876, Rev. E. W. Clark made a trip of a week to Haimung village on the Naga hills and on the 2nd of March went up there to live. He and his one Assamese servant boy occupied a Naga house with the bachelor owner till the 24th of October, when he went with the first company of Nagas to establish a new village at Molung. There he lived in a small hut till February 15th, 1877, nearly four months, when a new rough house built by the Nagas was ready for occupation."

"Early in March 1878, Mrs. Clark who had been in America recruiting her health joined her husband in the work." She kept a school for girls and when she was again

obliged to go to America, Tungbangla one of her scholars took charge of the girls' school and has carried it on successfully till the present.

In 1879, one of Dr. Bronson's helpers, Zilli and his wife, were added to the mission. Zilli has been faithful and a very valuable aid in carrying on the work. From this year dates the cases of discipline which show that some had been received into the church who did not remain faithful. Early in the year 1881, Godhula was ordained and went with his wife to Merangkung (Nowgong) to found a new station. A few months afterward he baptized seven persons, of whom five still remain there.

In May, 1883, David was sent to labor among Kilingmen men who were then living at Bura Haimung village. In November 1884, the teacher and most of the Kilingmen men removed to Assangma, near by, where a school has since been maintained. Several profess to believe but no baptisms.

January 8th, 1885, Rev. S. W. Rivenburg and wife found a home at Molung, and soon after began to work at the language.

In April of this year Godhula left the work and, we sorrow to record, left walking in the Gospel he so long and, much of the time, so well urged upon others. He is a sad example of the warning, 'Lest when we have preached to others we ourselves should be cast away.' Two schools were maintained in a large village called Mupungzuket from March till December 1875, without apparent results, when they were closed for lack of funds.

From the first, schools were deemed desirable and were established because the teacher being located in a village, and his labor limited to that village, he could teach a primary school two hours each week-day without detriment to his work as a preacher. Because of peculiar conditions the schools were kept open for only about two hours in the early

morning. The time was too short, and although Naga children are not dull, few succeeded in learning to read.

In May, 1885, Rev. E. W. Clark left Molung for America, after a stay in Assam of seventeen years, nine of which were spent in the Naga hills. During this time the language was mastered and written, a dictionary made, primer, catechism, Life of Joseph in a book of 116 pages, a hymn book and Matthew and John were carried through the press, beside the ordinary work of the missionary.

In July, 1885, Zilli visited Lyrman, a village a day's march from Molung, and the people heard the gospel for the first time. Some, like Philip of old, professed to believe and came to Molung entreating for a teacher that they might learn more and have their children taught. Robi remained with them from October till April. Robi thought two men had been converted but they have not asked for baptism since he left.

During October and November, 1885, eight men who had formerly resided at Molung came back and asked for baptism. They were baptized and thus a new interest started in Yazang. They have had no teacher or preacher to guide them in the new way.

Baptisms at Molung have been as follows :

1878	7
1880	5
1881	2
1882	9
1883	6
1885	24
1886	2

Total number of Nagas baptized in the mission, 79. Present number, 54, residing in three villages. Unordained Assamese preacher Zilli, Assamese school teacher Hudhom, Naga school teachers, two.

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## HISTORICAL SKETCH OF THE ANGAMI NAGA MISSION.

By REV. S. W. RIVENBURG.

In compliance with the earnest request of Rev. E. W. Clark, laboring among the Ao Nagas, the Board, in 1878, appointed Rev. C. D. King missionary to the Naga Hills with permission to plant a station wherever he thought best. Mr. King arrived in Calcutta, December 19th, 1878, and, on the 24th, was married to Miss Anna Sweet of Nowgong, Assam. On the 25th, he left his bride in Calcutta, and proceeded on his journey to the Naga country;—calling at Tura for a few days to examine the methods and work of that mission before entering on the difficult task before him.

“Of all the tribes—and they are almost as numerous as the hills they inhabit—into which the Naga group is divided, the most powerful and warlike, as it is also the most enterprising, intelligent and civilized, so to say, is the turbulent Angami.”

Physically they are well developed men. Their dwellings are collected into large villages on the tops or slopes of the high hills of their rugged country. Their simple diet is largely supplied from the rice fields which they cultivate with more skill and ease than their neighbors. Cows, pigs and chickens are kept for food and trade. Cotton sufficient for their garments is cultivated on the fields, and woven by their women. The clothing of the men consists of a band eighteen inches wide around the hips, and a blanket nearly square thrown about the body. Ornaments of various kinds made of metal, shells and goat's hair dyed red are added to this simple dress according to wealth and deeds of blood so

that a warrior in full dress presents a very picturesque appearance. In his hand he invariably carries a spear, and in a block on his back a large axe-like weapon.

The dress of the women is the same as that of the men, *viz.*, a band and blanket; except that the band reaches to the knees. Around the neck numerous strings of beads and shells are worn, and on the arms huge brass bands.

They are without books or a written language, and by religion belong to the demon worshipers.

After generations of warfare and savage strife, the Government of India unfurled the peace-commanding British flag over this Angami country and established a cantonment and civil government in the heart of the tribe at Kohima. The presence of a regiment of infantry and five hundred armed police indicated that the day of peace was at hand and of all points among the Nagas this appeared the most favorable for missionary labor.

As Mr. King moved to the hills, he wished to proceed to Kohima at once; but Government refused permission, in consequence of the unsettled condition of the people, and, therefore, after many trials and delays he established himself at Samagoting, the station formerly occupied as the head quarters of Her Majesty's troops to protect the border from savage raids. Here he brought Mrs. King after a very trying journey June 27th. Punaram, an Assamese Christian accompanied them to commence school work. They, without a house or means to get one, were allowed to dwell in their tent here, however, but a short time. In October, the Nagas arose to massacre all whites, and the Kings after many vicissitudes escaped and found their way to Sibsagar where they remained till March, 1880, when Mrs. King, in consequence of ill-health, was ordered to America.

On the restoration of peace Mr. King received permission to again enter the hills, and he proceeded directly to Kohima.

With great difficulty he built a bungalow, school house and out-buildings. Skilled labor was almost beyond the market and very much was done by his own hands. He had no more than finished this preliminary work and was giving himself to the language, and care of the school, when an order came from Government to vacate the location. He pulled down the buildings and erected new on a site half a mile away. All this building, with no proper place to live in during the process, very largely absorbed the time and strength of Mr. King.

Mrs. King joined her husband at Kohima in March, 1882. There being no suitable house her health again gave way and in May, 1884, she, with her two emaciated babies, started for America. Shortly after the new house was finished and Mr. King could for the first time give his whole attention to the language. In November, 1885, Mrs. King and the children returned and, very happy, they began life anew. But disease had its way. In less than a month all were ill and for a whole year one would rally only to care for the others. Strong hearts grew weary, and in December, 1887, they turned their weeping eyes away from their loved home and people to seek health in the land of the setting sun.

Henry and Sarbey, two members of the Nowgong church, accompanied Mr. King to Kohima and were engaged as school teachers. A school was commenced with eleven Naga lads and it grew to thirty after a few months. This work was carried on with much success till 1886, when the numbers gradually fell away. There were no books in the Naga tongue; so the work was all done in Assamese.

It was also Henry's duty to conduct two Sunday services in Assamese and also a week-day prayer-meeting. To these services the school boys always came and here many sepoys learned something of Christian truth.

March 29th, 1883, Mr. and Mrs. King with four Assamese

Christians organized themselves into the Kohima Baptist Church. July 29th, 1883, the wife of one of the Assamese was baptized. The next year a Eurasian was baptized. June 21st, 1885, the first Naga was buried in the ordinance of baptism. Three others soon followed. At present, December 25th, 1887, the little church numbers seven.

Trials and sufferings have characterized all the efforts to establish this mission. May He in, whose name the work has been done, bless the workers and water the seed sown, that in after years an abundant harvest may be gathered to the glory of God the Father and Jesus Christ His Son.

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## HISTORICAL SKETCH OF THE LHOTA NAGA MISSION.

BY REV. W. E. WITTER.

In 1876 Rev. E. W. Clark declined the kind invitation of the Missionary Union to return to his native land for rest, choosing rather to endure hardship as a good soldier of Jesus Christ in planting the Gospel standard among the wild Aö Nagas,—a people as yet not brought under Government control, and considered by Government officials as a most difficult tribe with which to deal; their yearly raids upon the people of the plains earning for them the reputation of being most warlike and untamable.

But for them “the Mornieg Light was breaking.” With his ardor undampened by the bitter opposition of Government officials, and the reluctant consent of the Executive Committee at home, Mr. Clark took up his abode among these people, for the first night, like Jacob of old, making a stone his pillow—sharing, perhaps, his glorious visions.

He was soon deserted by his Assamese helper, who weakened under the trials and perils of a pioneer life in the Naga hills. “But never mind *that* now” he writes in his report of January 1877 and adds—“I know the exclusion from civilization, and the hardships and privations of living alone in a Naga village make up a pretty tough sacrifice (I was ten months here without seeing a white face) yet I am more than convinced that in the Hills *among* the people is the place for him to live who would evangelize this people.”

It was during these ten weary months of 1876 that, in the good and honest heart of this heroic missionary, heaven’s ministering spirits let fall the productive seed of a still

broadier philanthropy. Were the tidings of the Gospel of the "Prince of Peace" for the Aös alone? The Spirit which said "Go ye into all the world" did not allow his eyes to remain fixed upon his own field; they fell upon another people just as rude and savage. In the letter referred to above he says, "A road is being made from the Plain of Assam up to Wokha. The Political Agent will probably occupy Wokha another year, when it will doubtless be a safe place to live. Its height and location should give it a fine climate. Wokha is a large Naga village and other large villages are near. Let the other missionary family go there."

As Mr. Clark predicted, Wokha was occupied by the political agent, Captain Butler. The brutal murder of one of his sepoys by the Wokha Nagas necessitated the burning of their large village. A few months later the brave Captain himself fell a victim to the hostile and warlike spirit of these people. His successor was at once appointed, and a site some two miles distant from the Naga village and commanding a small and partially detached mountain spur has ever since been occupied as a sub-divisional station of the Naga hills, in charge of a sub-divisional officer and guarded by a force of sepoys varying in number from 60 to 80.

The occupation of Kohima as the head quarters of the English Government in the Naga hills, determined the settlement at that place of the missionary sent out in 1878 in response to Mr. Clark's request.

Kohima is sixty miles to the south of Wokha and situated among the Angami Nagas—a large and powerful tribe, speaking an entirely different language from the Lhotas, for whom the request for a missionary had first been made.

The year 1885 found the latter tribe still unprovided for. Brother Clark, however, believing that God by unmistakable providences was calling upon us to enter this new field, and that there should be no delay in hastening to these



people with the gospel—after taking a few rapid, nervous paces across the drawing room of his rude Naga house at Molung, suddenly turned to Mr. Moore and Mr. Witter who had sought for a brief visit his mountain eyrie, and said, “If the Witters will occupy Wokha at once, I will give the Missionary Union a special gift of Rs. 500 to cover the expense of their transfer, and I feel thoroughly convinced that such an act will meet with the hearty consent of the brethren at Boston.”

Some little time before, the Deputy Commissioner at Kohima had received a letter from a missionary of another Society inquiring whether this ground between the Angami and Aö tribes was already occupied, and, if not, what was the promise for mission labor.—Who shall say that the long delay in answering this letter was purely accidental.

A telegram was sent to the Deputy Commissioner at Kohima asking whether there were any objections to a missionary's at once occupying Wokha.—A favorable answer was received and a house placed at his disposal. At this time the health of Mr. Witter was such as to make it exceedingly doubtful whether he would be able to continue his work in the plains of Assam. Earnest prayers were offered and the unanimous decision of Brethren Clark, Moore, Rivenburg and Witter was, that the removal of the Witters from Sibsagar to Wokha would be in direct accord with the mind and will of the Lord. Accordingly Mr. Moore, at once returned to Sibsagar to assist in the preparations for removal, Mr. Witter remaining quietly at Molung to more thoroughly fortify himself for the trying journey to the hills. He returned to Sibsagar, March 30th, and the following day the dear, first home with its pleasant memories of work among the Assamese and Kohls was reluctantly left.

April 7th, Wokha tea estate lying at the foot of the hills was reached. Here the Witters were met by brother King

of Kohima, who had traveled on foot 120 miles through the mountains to lighten for them the burdens of the new untried way. He was accompanied by several sepoys and 100 Naga coolies, the narrow precipitous paths necessitating the transfer of all their goods by coolies alone. On the evening of April 9th, after the varied and exciting experiences incident to mountain travel, Wokha station was reached and the missionaries ensconced in an old abandoned rest house, which the Deputy Commissioner of the Naga hills had kindly placed at their disposal. At this time there was no bungalow at Wokha, their only neighbor, the subdivisional officer occupying another rude rest house.

April 17th, the study of the new strange language was begun. No attempts had previously been made to master or reduce it to writing.

Sunday morning, August 2nd, Mrs. Witter gathered several Naga boys about her and began the first formal teaching of Christian truth to the Lhota Nagas. It was a day of small things, but "who knoweth whether shall prosper, this or that?"

July 27th, a letter from Dr. Murdoch was received expressing the hearty approval of the Executive Committee of the steps which had been taken. In addition to the study of the Lhota, Mr. Witter devoted daily some time to the further pursuit of the Assamese, and in that tongue found many opportunities for sowing the Gospel seed. In order to seek medical advice and attendance, a temporary stay at Kohima was necessitated. October 15th, they reluctantly left Wokha, but February 5th found them again in their home, which was now brightened by the presence of a little "hindering helper." From this time onward the instruction of the Naga Sunday school class was given in Lhota by Mr. Witter, while Mrs. Witter opened a Sunday school class for sepoy and bazar children, who were of mixed races, but all

understood Assamese. Ten children were thus brought in from heathen homes. Occasionally, however, the religious scruples of the parents would result in the detention at home of some of the children for a Sabbath or two, and in the punishment of others who ran away in order to be present. The same children came to the bungalow Wednesdays to sing. The Assamese hymns were keenly enjoyed and suggested many a word which seemed not unheeded. Their parents said they were singing from morning till night.

One of the boys after a few weeks' instruction seemed very serious and much altered. He said that with a younger brother he nightly offered to the true, living God the prayer which had been taught him, but which his mother had forbidden his offering aloud.

About the middle of August, Mrs. Witter began to visit regularly the wives and concubines of sepoys and shopmen and soon came to know every woman in the station, to most of whom she had told the story of the need and mission of our Saviour. This work, undertaken with fear and trembling, whatever may be the fruit among those poor sinful women, was fraught with blessing to the laborer.

August 25th, a day school was opened with three Naga boys who were employed as servants in the family. The number of pupils subsequently increased to seven, all of whom earned their living in the service either of Government officials or the missionary. The daily sessions were from an hour to an hour and a half, a part of which time was spent in Bible instruction, and a part in teaching the boys to read and write their own language, the Roman character having been adopted. The First Catechism in Assamese, with the exception of the Lord's Prayer, was translated into Lhota and a good share of it committed to memory by the school boys. They learned rapidly to read and satisfactorily completed a First Primer which Mr. Witter had prepared.

A considerable vocabulary has been collected and material for a Phrase book, samples of which Government officials requested should be sent to Shillong. Upon examination they expressed their approval of the work and their willingness to publish the same at Government expense, allowing the missionary as many copies as he wished. But the sickness and death of the Sub-divisional officer at Wokha diverted the time and attention of the missionaries to such an extent as to forbid the preparation of the manuscripts before leaving Wokha to attend the Jubilee Conference. Many sepoys visit the mission bungalow and in one way or another the missionaries are brought into more or less intimate relation with nearly all the residents of the station.

Although conscious of having fulfilled but a small part of their obligations to these their neighbors, they are still glad to report that from their preaching of the Gospel to Assamese, Gorkalis, Garos, to Hindus, Mussulmans and demon worshipers, and from the distribution of tracts and the lending of Assamese New Testaments to those who could read, they expect others to enter into their labors and to sometime and somewhere reap a harvest of souls among these migratory peoples who have thus for the first time heard the story of the Cross in a strange land.

They also feel that the day is not far distant when over all Lhota land, where every heart sitteth in darkness, the day shall dawn and the Day Star arise.

The description which Captain Butler gave of the Lhota Nagas in 1874 remains true of them to-day.

“A tribe quite distinct from the others we had previously visited, and one whose dirty persons, short and squat stature, and sulky suspicious behavior formed a very marked contrast to the cleanly bodies, tall well knit frames, and open, frank manners of the Angamis.” There are now fifty-three Lhota villages which pay revenue to Government. The total

number of inhabitants of these fifty-three villages is something like thirty-one thousand souls.

The Lhota tribe dovetails into the Hatigoria or Aö tribe on the north, the large, and as yet unsubdued Sehma tribe on the east and the Rengma tribe on the south. The Doyong River emerging into the Plain of Assam also forms a part of its southern boundary. On the west it extends to the foot-hills bordering the Assam valley along the southern portion of the Sibsagar district.

Since the Conference, Mr. Witter has visited several villages and many have listened to the word with seeming interest.

Nine Naga boys are in the station school, learning rapidly to read and write their own language. They are daily receiving Bible instruction and are learning to sing Naga and Assamese hymns. The Nagas are very fond of music and have said that they could not restrain the tears on simply hearing a gospel hymn, the words of which they could not understand.

The Lhotas, in common with other tribes, believe that rivers, rocks, forest and jungle are the abodes of gods and goddesses. There are two gods *par excellence* both of whom are known by the name of "Potsowo." One occupying the lower heavens is the author of good, and the other, dwelling in the upper heavens, is the author of evil. The former sometimes performs the office of mediator, *e. g.*, The evil spirit when angry with the children of men sometimes determines to destroy them by hurling down great blocks of ice. At such times "Potsowo" of the lower heavens rushes from his abode and seizing the huge door of his dwelling raises it above his head and goes rushing hither and thither crying "Ä hōnoro nzänä vänä, ä honoro nzänä vänä." "Show my chickens favor, show my chickens favor," and the blocks of ice falling upon this door are dashed to pieces and fall to the earth as hail.



To see "Potsowo" is to die, but the "medicine men" of the several villages are said to be in communication with him, and many and curious are the methods resorted to in order to appease the evil spirit. Having plenary powers he cuts short the life of those who will not do homage to him in the sacrifice of fowls, pigs and cattle.

After death the shadows of men become the spiritual bodies of their spirits, or minds, which they convey to Wokha hill, *i. e.*, Mount Thebzothn, and there enter upon an underground existence, where they live nine successive lives, passing after each death on to another underground village, after which they re-appear in insects,—bees, locusts, grasshoppers, &c. The more fortunate—those who have been especially religious when on earth are delegated to dwell in the body of a large insect whose name and exact character I have been unable to ascertain. The buzz or song of this insect is very pleasing to the Naga ear. All are lost spirits and doomed to wander forever outside the home of the blessed, who have met their death by falling from a tree, by drowning or by being eaten by a tiger. The first are suspended eternally in mid air.

The neighboring tribes with the exception of the Angami and Aö tribes are still without a missionary, and no European or Christian native can understand or speak any of their dialects.

God grant that very soon missionaries may enter these new and as yet uncultivated fields.

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## METHODS OF MISSION WORK.

BY REV. M. C. MASON.

Christianity is a life. God alone is its author. Its birth and its development however, are subject to conditions depending largely upon the will and activity of man. Thus, even in the germination and development of the soul's eternal life ; in this the grandest noblest of all God's works, you and I are made laborers together with God. Thus honored, at his call we are here to-day, in a foreign land, to execute his will in gathering souls to life eternal.

While giving us great freedom of action, God has placed upon us heavy responsibilities. We ourselves must devise plans. We must weigh and adopt methods. We have a Father's directions. We have an Elder Brother's advice and example. These must control our every plan, and ever form the underlying principles of all our efforts.

**For Mission Methods** are but human adaptations of these divine principles to special conditions. Any method therefore must be measured, first by its harmony with the divine principles, and second by its adaptation to its special conditions ; not forgetting the characteristics and abilities of the man who is to execute the work. A method or man, successful in one field, might be quite the reverse in another. The question for us therefore is: What are our best methods?

**Guiding Principles.**—A glance at the guiding principles seems first necessary therefore in the consideration of this subject.

(a) *Preach.*—"Go ye into all the world and preach the gospel to every creature," is the first and great command of him who hath sent us. This shows that the proclamation

of the gospel; the declaration of the good news of salvation must be our first and chief aim. We are to show the way of escape from sin; the way from death unto life, to every creature; man or woman; high caste as well as low caste; rich as well as poor; wise as well as simple. It is easy indeed to give preference to the high, rich, and wise. Did you never feel that if this man with all his position, wealth, and abilities, could be converted, it would be of more consequence than the conversion of many from the ignorant mass? If so,—for such thoughts are not unknown even among missionaries to the poor—I beg of you to remember that “Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” Remember also that Jesus himself prayed, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”

Let us not neglect this precept, nor reverse Christ's order. But let us preach as did Paul, to the mob at Ephesus, to the women by the riverside, or to the wise Agrippa; as did Peter, on the day of Pentecost, at the house of Cornelius, or to the poor and afflicted at Joppa; as did Christ to the multitudes by the sea; to timid Nicodemus, the Pharisee, or to the woman at the well. Let us preach it in our towns, along our river banks, in our villages, and in the hamlets on the hills and in the valleys of our mountains; to few or to many as we have opportunity.

(b) *Persuade*.—Nor is this all: “Go ye therefore and make disciples of all nations,” implies that we should at least try to convince. I doubt not you have been supplied with books and tracts, which claim that the proclamation of the gospel

is our whole duty; let him that will, believe; he that will not, let him reject. But is this the way Christ has dealt with us? Has he not all day long stretched forth his hands unto a disobedient and gainsaying people? Paul says, "I am made all things to all men, that I might by all means save some." Surely our instructions are, that we should exhort, persuade and urge men to accept Christ's offer of mercy.

We need not argue nor dispute. It is well to leave alone as far as possible, their errors of belief and practice, and show them our Savior. When they have learned Christ, the truth will make them free. Dr. Clough says,—

"I in my younger missionary days used to argue much,—prove logically everything that could be proved, and showed the absurdities of the Hindu shastras, and abused their idols and other like things. I succeeded in making many of them very angry; but no good resulted from such efforts. Of late all this has been abandoned. I content myself by telling the old, old story of Jesus and His love, over and over again, and with it the need of a Savior, the power and willingness of God to save, and the happiness of the believer, and the glories of Heaven, and this to all who will listen be they few or many, rich or poor,—high or low caste, or *no* caste." Abusive or argumentative preaching does not convert. A person logically cornered, though convicted is oftener provoked than converted. We are to hold up Christ in all his beauty and loveliness. It is love that wins. Let us attract by all the powers of love. There is no power greater. While making plain the way of escape from sin and misery to life and happiness, make the people feel that we are their friends, and that we wish to do them good.

(c) *Charities*.—When Christ sent forth the seventy, he said unto them, "Into whatsoever city ye enter, and they receive you \* \* \* heal the sick that are therein." He sent

the twelve "to preach the kingdom of God, and to heal the sick." Christ and the Apostles were full of kindly deeds, to the sick and afflicted. And it is axiomatic that we should have the same spirit, and practice like kindness, so far as is in our power. The principle of charitable relief and care for the sick, is quite generally and wisely accepted as one of the more effective means of gaining the attention, sympathy, and good will of the people. Good hospitals cannot fail of having a salutary influence. And each missionary can do more or less of this charitable work.

(d) *Signs*.—But is this all that the above passages imply. In his parting words Christ says further: "All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, \* \* \* and, lo, I am with you alway even unto the end of the world." "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If Christ has all power in heaven and on earth, and is with us always, is he not expected to work with us and confirm the word with signs? Are we not called upon to be mediums of God's *present* working power? The common answer to this question is, "No! The day of miracles in passed." "Miracles," as said Dr. Fuller, "are the swaddling clothes of the infant church." "We of to-day have no right to ask such help." "The light of the present age is sufficient without these signs." "Many apparently forget," says Dr. Clough, "that the Apostles were possessed of power not given to the modern missionary." He follows this by explaining that the modern missionary, not having the gift of tongues, the power to heal the sick, and so forth, labors at a great disadvantage as compared with the early disciples. In this I am sure he voices a very common

feeling. But if, without this power, the light and advantages of our time were, as some say they are, so superior to those of the Apostles' time, would there be this prevalent feeling of disadvantage? What missionary of experience, although granting assent to this common opinion, has not longed to rescue the poor crushed victim from the heel of Satan, and prove to these ignorant, blinded, hopeless, souls, that our God is the true and living God? Who has not felt a twinge of inconsistency in the position that our God is the one God; the same yesterday, and to-day, and for ever; and yet he will not grant to these most degraded and ignorant people as simple and conclusive evidences as he did to those Jews, who possessed a whole book of evidences, in which they had implicit confidence? If the Lord gave testimony unto the word of his grace, and granted signs and wonders to be done at Iconium, why should he not to such people as are found in Assam. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." If we who are sent to prophesy unto this people, and to teach them, may possess these first-class-gifts, should none of us possess any of the fourth or fifth-class gifts, of which Christ and the apostles made such abundant use? I ask these questions with earnestness; for I feel that we have here a responsibility; that we are not faithful to our trust, if we accept without verification, the more common opinion. Let us rather ask ourselves if it is not because of our lack of faith and consecration, that God cannot do many mighty works among us. Some of our respected brethren at home are calling upon us to consider if these gifts are not among our modern mission methods. May we not, my brethren, pray, as did the little company of disciples with Peter and John, "Now Lord grant thy servant to speak thy word with all boldness, while thou stretchest



forth thy hand to heal, and that signs and wonders may be done though the name of thy holy child Jesus."

(e) *Teach*.—After we have disciplined and baptized, we are told to "teach them all things whatsoever I have commanded you." This opens a very large field of work, one in which the missionary finds no end to his labors. We are to teach them all things. We are to instruct all grades of talent; all kinds of gifts. We are to train, not simply preachers of the gospel,—but whole churches must be taught, and led to be wise and zealous workers in the Lord's vineyard. In our field we have found it necessary to take men of the wilds, when converted, and train them for preachers, school teachers, translators, printers, proof-readers, book-makers, carpenters, tailors, cooks, and the work of every necessary service. It needs line upon line and precept upon precept. And the missionary needs patience, patience, patience, and plodding perseverance.

(b) *Character*.—One other principle must not be omitted in this connection. In sending forth the twelve, Jesus said, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." We are told to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

Acts, my brethren, are more powerful than words; character speaks louder than sermons, and far outshines the highest education. The Scriptures are so full of teaching on this subject, and make so prominent the necessity of being and doing, that it seems almost absurd to mention it here, especially as character is a presupposed fact in every missionary. But who of us, in these new surroundings, burdened with peculiar and most aggravating trials, amidst a people so unexpectedly crooked, is beyond danger of being



led astray. It will harm none of us, my brethren, to dwell upon this teaching. We cannot be too careful to control ourselves under all circumstances; to dispense with all domineering spirit; to show in all our conduct a Christ-like love. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

I have noted in our earlier converts the peculiarities of my predecessors. And I have been profoundly impressed with the thought that we are to these people Christianity's chief model. Paul said to his converts, "Be ye followers of me, even as I also am of Christ." We may hesitate to say as much; but the fact will remain, that converts imitate their teachers. And the spiritual life of the convert seldom rises higher than that of the missionary.

**Application of Principles.**—I have dwelt perhaps longer than prudent upon these principles. The application of them often brings perplexing difficulties. And in this one cannot speak for another; each must walk in the light he has, and act for himself. Let my further remarks therefore be regarded as but suggestions; and suggestions not intended for China, Burmah, India or Africa, but for our own field.

**To Assam.**—The stations, at present occupied by us, have a great variety of conditions; those of the plains especially differing from those of the hills. Methods that would be most practical with some of us, would be quite useless with others. But there are interests in common, and I would suggest first,—

(a) **United Effort.**—That we aim to unite our strength in a harmony of effort. Keeping in mind the whole field, let us work toward the same end. As our Home Mission Society has for its motto "North America for Christ," let us, feeble though we be, have Assam, or if you please All Central Asia for Christ. We are crippled without sympathy and

help from our brethren at home. We shall have that sympathy and help in proportion to our united earnest effort. Says Christ, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Let us being agreed pray for the people of Assam, and putting shoulder to the work, let us lift in unison. For behold the field; we are few and feeble, with no strength to waste.

(b) **Division of Labor.**—Let us also make, where it is possible, a division of labor. I do not mean a fence for separation. Such fences are subject to thorns and briers. I mean a brotherly division that will economize time and strength for general good. We are at such a distance from each other, and travel is so difficult; we use such a variety of languages, that I doubt if there is a field where it is less possible; but it is sufficiently possible to make it of great advantage.

As to separate work, most of us have fields with more or less clearly defined limits. Either the language, or the field of a neighbor missionary, gives at least an approximate boundary, extensive though it be.

**Know your field.**—I would suggest therefore as one of our first duties, that we become acquainted with our field; that as far as practical we traverse it, that we may know the habits, customs, beliefs, prejudices, and labors of the people. We should seek to know the controlling influences among them; the points at which our efforts will be most felt; and where they will be least resisted by prejudice, and least crippled by the undeveloped conditions of the country. We should keep our eyes abroad and be as ready as possible to thrust in the sickle where ripening grain appears. With us, we find it of advantage to traverse our field personally, as far as possible, each cold season, and to keep a few traveling preachers abroad throughout the year. Changes are constantly at work; and

the travel makes for the missionary a beneficial change from the office and class-room work of the rainy season; for travel in the hills in the dry season I find to be a good health invigorator.

**Plan.**—We need also to lay out our work; not for our immediate surroundings only, but for the whole field; not for immediate results simply, but for after years. We should plan for the labor of forces yet unborn. We must pray for, and expect an army of workers to grow up on our field. For it is sufficiently plain, that the work of evangelizing the country must be done mainly by the natives themselves.

**Native helpers.**—It becomes therefore one of the missionary's most important duties to train and utilize all the native talent possible; not as agents, or helpers only, but as brethren; as independent workers. We must take them into our confidence; plan and consult with them. Let them see the work from our point of view. Show them work to do, and trust them with responsibilities. Otherwise they will not understand us, nor shall we understand them; and there will be two sides,—a *saheb's* side and a native side—with an illy balanced evener to provoke balks. At times we must compel them to work, as the eagle compels its young to fly. It is easy to sail on a *saheb's* back; and many prefer this to walking. We must take ourselves from under such, and make them use their own power. We must indeed do for them all we wisely can. To be their friends, we must be ready to do them favors, we must listen to their difficulties, give them advice, and in general help them to help themselves. But as a rule it is not too much to say, that the missionary should do no work which he can get a native to do as well. When they can do every thing well, there is no occasion for a missionary. And in my opinion the man who gets the most Christian work from his converts, and who the soonest leads them to the self-reliant, independent standard of action, is the man whose labour is likely to yield most abundant fruit.

**Mission Money.**—With special diligence must we keep them from leaning upon mission money. Money is the palace car which but few would decline. With money in our hand, some will crawl at our feet and be our subjects to the end of life. Dr. Phillips says truly, “The idea that a missionary is a gold mine sent over here to be dug has done harm enough.” Let us give no occasion for such a thought.

From necessity we become managers of several departments. And to be efficient we must employ paid labor. But let the money be given for services rendered, and not for nominal positions. I see no reason why we should support their poor, educate their children, build their meeting houses, or support their pastors. I do feel however that it is wise to aid in educating poor young men for Christian work ; to aid in supplying the Bible and a Christian literature to the destitute ; to aid in supporting evangelists to the heathen ; and to aid district missionaries in work for the weaker churches. In short I recommend an economical use of mission money for most of the purposes for which the majority of the working churches at home make regular contributions.

**Strengthen Converts.**—But great care is needed lest our help leave their strength unused, and we thus enfeeble rather than strengthen. Their powers must be exercised. Teach them to stand alone, even when separated from friends. I have been told that in Burma the missionaries have rather concluded that it is wiser for the converts to gather themselves into separate villages, literally fulfilling the command, “Come out from among them and be ye separate ;” but my experience leads me to feel it a help in the spread of the gospel, if converts remain and labor in their own village, or go into more desolate places. A few converts here and there, when watched, helped, and encouraged in their struggles with the hosts of sin about them, are as likely to cleanse themselves from all filthiness of the flesh and spirit, as those who flee

the tribulations of such surroundings. And they will do more service than scores gathered into one comfortable nest; especially if that nest be under the wing of a *sahib*. Let us avoid every thing approaching the enervating practice of a compound system. We cannot raise good oaks in a flower pot. Let them live where there is opportunity for exercise and growth.

**Organize Churches.**—Whenever there be a company of Christians sufficiently separated, lead them to organize their forces, and labor systematically for the upbuilding of Christ's kingdom. Show them their responsibilities, and the importance of their work. An educated, salaried pastor is not the first essential to a Christian church. Every member should be a worker. It is a fallacy to suppose that God selects a few for his service, and expects the others to let it alone. This though unworded is often so plainly implied, as to be quite generally heeded. Let us away with the idea, so prevalent at home, that it is the pastor's duty to look after us, and every one else. It is the duty of every one to preach. Preachers, teachers, shepherds, carpenters, fishermen—whether men or women—should be made to feel their great privilege in being workers together with Christ. It is only when at work that the various gifts of the converts are manifest. Some are called to give their time to preaching; others are called to raise rice for the preacher. Preachers are not our only need.

**Business Laymen.**—Our Assam churches need more energetic business-men; men who feel it their duty to make money for the Lord; men who, while they gladly tell what the Lord has done for them, labor also with their hands and head to aid the advancement of his cause. Our churches will never be evangelistic, nor in the true sense self-supporting, until we have a body of such laymen. A church may feed its pastor, and yet live so inactively as to sink gradually



to its grave. It is one of our mission methods therefore, in building up working churches, to teach and aid the people in industries. I cannot enlarge on this here ; but let us remember that Christianity is industrious, and not lazy. Money-making and money-using is a power. And it never was intended that the Devil monopolize that power.

**Christian Literature.**—The Bible in the language of the people is one of the first essentials in the development of strong churches. Even if it take the life time of a few men to furnish a good translation, it would be lives well spent. Religious books, tracts and periodicals, also, need to follow closely the translated word. The translation, the printing and the distribution of Bibles, tracts, and other Christian literature require therefore not a little of our attention. And with many of us, we must also teach the people to read before these can be of use : in which case mission schools are a necessity. But as Bible Translation and Mission Schools are to be separately considered, I will not dwell upon these points, but pass to a few suggestions on the manner of presenting the gospel, and regarding our position, in relation to our surroundings.

**Manner of Preaching.**—In our preaching to the heathen, as before mentioned, logic and philosophy are less effectual weapons than the plain and simple statement of truth enforced by clear illustrations. Our preaching should also be personal. I know that a sister society, not without success, professes to preach to the mass rather than to the man ; but in the matter of soul salvation God deals with individuals rather than with nations, tribes or families. In this country especially must we teach men, that before God they are to stand or fall by themselves. We must use tact also in obtaining and retaining a hearing. Every gathering is not an opportunity, nor is the greatest crowd the best opportunity for preaching. Street, bazar and market preaching have their



advantages. The roaming preacher does a good work in clearing the way, surveying the field, and in selecting sites. And here and there a little grain may be gathered from the seed he scatters. But the soil that brings forth thirty, sixty, or a hundred fold, must be tilled; the plants cultivated; the harvest cared for. With us, by far the larger gatherings have been made where the teacher has taken a claim as it were, where he has settled down permanently, and identified his interests more or less with those of the people. In many parts of Assam there is need of more places for regular stated preaching. These places may be supplied with tracts and Scriptures; they may be associated with one or more of a variety of attractions. A reading-room; a book-stand; a course of short lectures; various scientific exhibitions and so forth, may be wrapped about the truth, so that many would listen to the gospel thus clothed, when they would otherwise turn a deaf ear. In my opinion also we have in Assam many Nicodemuses, who would gladly learn of Christ, if it were not for the taunts of others. Let there be a door for such.

**Attitude toward Natives.**—Our relations to almost all about us are peculiar. To some we are lords, to others we are almost beggars. To our God let us be true servants; to men let us be true fellows. To Christian helpers, to converts, and to servants let us be brethren. Christian servants, having a common interest and a true sympathy with us, are most helpful. Observing government officials have told me, as evidence against the Christianity of India, that they never found a missionary who employed his own converts as servants. While such evidence is not conclusive, it has its force, and my experience, especially when touring, is that it is much better to have a poor cook who will generally help in religious work, and preach when I cannot, than to have a good cook who will hold opposition meetings.

**Toward Europeans.**—We are Europeans, and cannot change the fact. But we cannot be one with the Europeans in their vices. I think it behoves us ever to keep to the front the fact that character, not color, makes the man. And while we should be friendly with all, we need not court the friendship of any not in sympathy with our work. To what extent should we separate ourselves from the European of the country ; to what extent should we bring ourselves down to the ways of the natives, are often perplexing questions. To find and retain a wise and happy mean in these matters, needs much prayer and care.

**General Supervision.**—Nearly every one of us is so situated that we cannot confine ourselves to any one department of work. We cannot be limited to one or two methods of work. We are each obliged to attend to various departments. Translating, writing, publishing, printing, theological teaching, management of schools, preaching, touring, and a host of minor duties, all fall upon the same missionary. So that our question is not so much, to what shall we give our attention, as how shall we divide our strength so as to best economize our resources. How much help should we give to this man or that church ? How much use should we make of our own prestige and authority ? How shall we guide and control all these forces, and yet lead them to bear responsibilities and act with independence ? These are verily difficult questions ; and questions not answered in a day : they are ever before us. With much prayer and earnestness must we ever seek our proper positions in relation to them. It is necessary in the earlier stages of the work to sustain a manly authority, our strength must supplement their weakness, but let us do our part as unobservedly as possible. If we keep informed as to prevailing opinions ; if we look ahead and be the first to discover rising tendencies, then, by a word most incidentally dropped, perhaps having no apparent

relations to probable action, we may turn a stream from a destructive course, with augmented force, it may be, into useful channels.

With prayer and care, a missionary may retain, as long as is wise, a controlling influence, without hindering the development of independent powers. But if one is truly successful in his training, he must see his own authority eclipsed by powers thus developed. Do not be chagrined because a stronger has arisen. A father is not dishonored because his son is stronger and wiser than he.

I close by calling attention to the fact that too much method, too much planning, too much discussing of means, will take the life out of our work. Christianity is a life, not a machine; God is the life-giver; we are but fruit-bearing branches. And the branch which draws most from the vine, will bear most fruit. The humble, contrite soul *only* will have guidance through these difficulties. And God will honor him that walketh in his presence, more than a multitude of plans and counsels. May God grant to us all this vital union and sympathy with himself, which will enable us to follow closely his lead, and to execute his wishes.

#### DISCUSSION.

Mr. Rivenburg said he thought that, when possible, the converts should be taught to depend upon themselves for medical treatment, not on the missionary.

Mr. Gurney concurred with Mr. Rivenburg on this point.

Mr. Mason explained that, in the Garo Mission, no medicines are given free of charge, except in cases where the sick person comes to the door. In other cases all medicines are sold. We should not let the converts lean upon the missionary.

Mr. Moore said:—In Nowgong there is a prevailing sentiment against having a black preacher. I myself seldom preach to the church. Is my course right? The church ought to have more Scripture teaching. I am in doubt as to the proper course to pursue.

Mr. Jones said :—Among us the missionary, if present, always preaches, at least once, on Sunday. The natives expect it and the missionary expects it. I approve of Mr Mason's caution against too much planning. My own best plan is plodding work with the people. In Shillong, about once in two months, we have a meeting of all the men, and divide the work. Each company takes a few villages, and at the end of two months reports. The women do the same, and the men and women are sent out together. The plan works well. The visits are made on Sunday evenings especially, and I go out with them here and there. On tour, in the cold season, I usually take with me two or three men and women with a preacher, and this company increases, as from village to village others join us. In the social meetings I am captain and check all wandering talks that would drive away hearers. I approve having only Christian servants, who can help preach. Above all things, we must go to the people in love. We all administer medicines, but as a rule sell the medicines, and make profit for other uses. We find no harm in the line of increasing their dependence on us.

Mr. Burdette brought to the notice of the Conference the proposal of Mrs. Scott, former missionary at Nowgong, to open a medical mission, to treat partly gratuitously, partly for fees, and to teach medicine to others; she would also labor especially among caste women.

Mr. Mason called attention to a point in his paper, and asked the opinion of the Conference whether or not we are called upon to expect to receive and to use in our work miracle-working powers.

Mr. Burdette said :—I think that any who can use miracles should not hesitate to do so. I do not think that in seeking this we should sacrifice other gifts.

Mrs. Phillips, in compliance to a request, related the case of her own healing in answer to prayer.

Mr. Wittier said :—I believe that I am called upon to use means, as far as helpful.

Mr. Burdette stated his belief that one might, in dependence on God, with impunity, set at defiance what seemed to be a law, when there was necessity for so doing; and gave instances where he had done the same. He asserted his belief in faith.

Mr. Mason raised the question whether the lack of the miracle-working power was not due to our lack of faith, which in turn was due to our own education. He also related cases among the Garos, of God showing his miraculous power in answer to prayer.

Mr. Jones referred to similar instances, as occurring among the Khasis.

Mr. Moore said :—When men have sought signs, I have referred them to the fact that Christ gave no signs to those who sought them—a position in which Mr. Mason concurred.

Mrs. Phillips asked if God in any place commanded to use medicine, and referred to the injunction in James v. 14.

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## THE BIBLE IN ASSAMESE.

BY REV. A. K. GURNEY.

**First attempt, Carey's Version.**—Before the establishment of the Assam Baptist Mission, an attempt was made to give the Assamese a whole Bible. Dr. Carey included the Assamese in his scheme of translating the Bible into all the languages of India. This translation into Assamese was begun in 1811; the New Testament was completed in 1819, and the whole Bible was ready and printed in 1833. This translation is not a good one. Dr. Carey had no acquaintance with the Assamese. The whole work was entrusted to an Assamese pundit. Hence the work contains so many Sanscrit terms as to make it unintelligible to the people. Therefore it cannot be said that the Assamese possess a whole Bible in Carey's version.

**Work of Dr. Brown and others.**—The real work of giving the Assamese a whole Bible was begun by Dr. Brown soon after his arrival in the country; was continued by Mr. Whiting, by Nedhi Levi Farwell and by Dr. Ward, and by myself; all have been hindered by other important work. No missionary has been able to devote his whole time to this work, and some have been able to devote only a small part of their time to it. So that the Jubilee year finds the *Assamese still without a whole Bible*. This is a matter of regret. The work of translation cannot be too soon completed.

**Parts printed and available for use.**—Of the Assamese Bible parts printed and available for use are as follows.

1. The *New Testament* translated by Dr. Brown, of this four editions have been printed. The third edition was printed at the Mission Press Sibsagar in the year 1850. Of

this there are only half a dozen copies left. The present fourth edition, a revised one, was printed by E. W. Clark at the Mission Press Sibsagar in the year 1873. There are a good number of copies of this on hand. This edition needs still further revision to bring it up to the present standard of Greek Scholarship. Yet it is good enough for all practical purposes and it would not be wise to incur much expense for a new edition until the old is exhausted. However should it be advisable to print the Bible in one volume, or two uniform volumes, the opportunity to revise should be taken advantage of. The fine print is an objection to this edition; old men find it difficult to read. Of parts of the New Testament suitable for distribution, we have only Luke's gospel, printed at Calcutta in the year 1884. Other parts of the New Testament printed in a form suitable for distribution among the people are urgently needed.

Of the *Old Testament* the following parts are in print and available.

1. The *Pentateuch from 1st Genesis to 31st Exodus* translated by Dr. Ward. The first edition was printed at the Mission Press Sibsagar in the year 1869. A second and revised edition was printed at the same press in the year 1881, with 10 additional chapters bringing it to the 31st chapter of Exodus. Of this the story of Joseph was printed in tract form and is available for distribution.

2. The books of *Judges*, *Joshua* and *Ruth* translated by myself and printed in one book at the Mission Press, Sibsagar in the year 1880. This will need to be revised. The book of *Ruth* was printed in tract form and is available for distribution.

3. *Psalms* translated by Dr. Ward:—The first edition was printed at the Mission Press, Sibsagar in the year 1863. The second edition was revised by Mrs. Ward and was printed at Calcutta in the year 1875. This edition has very many

typographical mistakes, yet not so many as to prevent its use. The above are the only parts of the Bible which the Assamese have in their own language at the present time.

III.—*Parts that have been translated and printed but are now out of print.*

(1) The books of Samuel and Kings translated by Nedhi Levi Farwell, (2) Isaiah translated by Rev. Mr. Whiting, (3) Proverbs, Job and some of the Minor Prophets. All of these need revision.

IV.—*Parts translated but not printed.*

Pentateuch from Exodus 31st Chronicles, Nehemiah, Ezra, Esther and the Minor Prophets. Some of the Minor Prophets were translated, all copies of the former translations being lost.

V.—*Parts that are yet to be translated.* Jeremiah, Ezekiel, Daniel, Ecclesiastes, Song of Solomon and Lamentations. The translation of Jeremiah is already under way.

#### DISCUSSION.

Mr. Mason said :—I am strongly impressed with the necessity of the Conference taking some step towards the distribution of Scriptures throughout Assam.

Mr. Gurney said :—We have nothing suitable for distribution except Luke, Psalms, Genesis and Exodus, story of Joseph and Ruth. My intention is to establish centres of distribution.

In reply to the question as to what proportion of the people could read, a number gave as their opinion that in the larger places and throughout Lower Assam, a good many are able to read, and would be glad to get tracts and Scriptures.

Mr. Mason said :—When in Goalpara, quite a number came to my house to get Bibles, and were willing to buy them. I found that they were sold in the bazar at a high price and large profit. In Goalpara I once sold a large number of tracts, by letting the boys in the Government schools sell on slight commission.

Mrs. Moore said :—Tracts we can sell, but I doubt if the people would buy expensive books. We could distribute many tracts free.

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## SELF-SUPPORT.

BY REV. A. K. GURNEY.

In our work the word "self-support" applies to many things besides "churches," as self-supporting schools &c., but we limit ourselves in this article entirely to "churches." For founding churches and dealing with churches is the chief work we have to do here.

The evangelizing agency in Assam is, or should be the church. If the kingdom of our Lord is to extend itself among the Nagas, it will be by means of *Nagas organized into churches*. If Christ is to bring multitudes unto himself among the Assamese and Kolhs, he will do so by means of *Assamese and Kolhs organized into churches*. This is the way in which the apostles of old worked; and it is the way in which we must work.

Hence the question before us—and there is none more important—is how can we raise up self-supporting churches in Assam, or how can we make the greatest possible approach to such churches.

But what is a self-supporting church? Is the *pecuniary* idea the chief one in self-support? Can self-support apply only to rich churches or churches with money enough to support a pastor? The history of Bassein self-support is largely a history of money giving, shall we also deal with *pecuniary* self-support? No, there are other things as essential and more important than pecuniary self-support that demand our earnest attention now. The question before us is not how much money an Assamese, Kolh or Naga Christian can give or be induced to give: it is not how many support, or can be induced to support a pastor. The question is how

far Assamese, Kolhs and Nagas and Garos can be left to carry on their own work *independently of the missionary*.

When we can leave Assam and trust the Assamese, Kolh and Naga Christians to carry on the work of Christ's church themselves, *then* and not till then will there be perfect self-support.

In this article we mean by a self-supporting church one that performs all its functions by its own power within itself independent of any influence or power from without. Just as a strong vigorous young man works and earns his living; is independent; in his coming and going, sleeping and eating, pleasure and business, he takes no order from any one: he is his own master. So is the self-supporting church: it works and grows on its own resources and consults no one but Christ and the word of God as to its work.

But it is not our purpose now to inquire to what proportions self-support or self-management has attained in Assam. I do not know what has been done in other parts of Assam, but in the Sibsagar district scarcely an approach has been made to the above standard, although considerable labor has been expended in the direction of self-management. There are in the above district a number of men who profess to be Christians and to worship God and who most of them meet for worship, and this is all. They are not churches at all strictly speaking. In fact the Christians in the Sibsagar District resemble the trees on the Dikho compound from which I had to get my timber for my new house. There were lots of trees small and great. Some were tall, of beautiful wood a trifle crooked, but would make nice posts for the house. But there were others wonderfully straight and tall: how beautiful they were. But alas they would be fit only for firewood. If put into a house the worms would make quick work of them. Others were short but would make beams: others again would only produce



battens. And all would have to be cut down, sawed, dressed, and brought to the house and each timber fitted in its appropriate place.

So it is with the Assamese and Kolh Christians. Lots of material and that is all : some very good, some medium, and some very poor. The church is to be built : and here is the material to build it : but it is all in the rough. Every bit of it will have to be cut and dressed. Some of the Christians may be pillars, some may be beams, and some battens in the church. Alas there are none that are even battens now. They nearly all I think can be made to have some part in the structure of the church. But oh the labor before they become so. What an amount of cutting, what dressing, what lopping of ugly limbs and what an amount of lifting and pushing before all find a place in the self-supporting church.

Now what shall we do ? How shall we bring symmetry and beauty out of these rough and crooked trees ? What shall we do with these Christians who know scarcely more than to pray and go to services ? The difficulties and obstacles before us are many.

**Relation of converts to the missionary.**—The chief if not the greatest difficulty with which we have to contend here in Assam in establishing self-supporting churches, is the relation which the Christian sustains to the missionary. We are foreigners in the country. Our modes of life, habits and thoughts are different from those of the native Christian. There is a great gulf between them and us. Our position is much above them. We cannot avoid this. We cannot bring ourselves down to them or lift them up to us. For the missionary to live like a native not only would be a great hardship, but it would ruin his health. To the native it is no hardship as he has always lived so. The missionary in education and knowledge is far above his

native brother, and he belongs to the conquering race, the English and Americans being all the same to a native.

All this cannot help having an influence upon the native Christian. The missionary is so great in the eyes of his native brother, and the latter feels so inferior in knowledge and wisdom that he does not feel like taking the lead when the missionary is near but instinctively waits for him.

Indeed if the missionary is not especially careful, and sometimes in spite of all they can do, the native Christians will depend on the missionary just as a lot of children do upon their parents, or like babes in arms, will scarcely be able to exist without the missionary. They will regard the missionary as having lots of money, as all-influential among the English officers, and consider them as their father and mother bound to help them in all their troubles, to assist them when they are sick, to furnish them with work when they happen to be without it, to fight for them in court, to give them timber and bamboos, to help them repair or build their houses, to get them exempt from taxation, to settle their quarrels and disputes. If a cow gets into a man's field and eats 4 as. worth of dhan (rice) he expects the missionary to leave his work and go forthwith and make the owner of the animal pay well for the damage. If he does not do all this they are offended and think he does not care for them.

If they are so dependant in temporal things they will be still more dependant in spiritual matters. This dependance is fatal to all prosperity in the church. The Christians will regard all prayer-meetings, all preaching services, all discipline as belonging to the missionary, and will wait the order of the missionary in every thing and have no mind of their own. Let us illustrate. In the village of C. there is a church of 50 members. They sustain preaching services and the usual prayer meetings, support an ordained pastor

and have preachers among the heathen. This you will think is a self-supporting church: but it is not. Why? There is a missionary or two, a Press and a School in that place. Almost all the members of the church are employees in the Press or Mission, paid with mission money or students in the School with stipends. They support their pastor because they know the missionaries who employ them want them to do so. The prayer-meetings and preaching services are kept up under the eye of the missionary and in accordance with his instructions, and so is the discipline kept up. When a man does wrong the missionary investigates the case and gets the church to punish him. Nominally the preachers are sent out by the church, but really by the missionary.

The prayer meetings of this church are well sustained and the testimonies are given with much unction. There is the greatest harmony and good feeling between the Christians and the missionaries. They all are one family, of which the missionaries are the parents and the Christians the children. To all appearances this is a thriving church: but it is in reality like a house made of card-board. The storm coming, down it will tumble. It is a case of extreme dependance. Should the Press and School for any reason be broken up, this church will quickly disappear. The Press and the School are the artificial stimulus that keeps this church up. When that is withdrawn it collapses.

What can we do to avoid producing churches like the above? Shall we refuse all employment in Press or School to Christians? Shall we run Presses solely with heathen workmen? Can we carry on our work at all unless we have Christian preachers and helpers supported to some extent by mission money? Such helpers are a necessity and they must be helped to some extent with mission money. The Assamese are dependant and weak and I fear, will re-

main dependant and weak for years to come. Yet I believe it is possible to avoid producing such cases as above if as far as possible we observe the following rules.

(1.) Do not treat them as *children*. Treat them as *men*, just as capable of supporting themselves as their heathen and Mussulman neighbors, who have no missionary to lean upon. Discourage to the utmost the idea that you are their father and mother, and they your children. Treat them kindly but as men.

(2.) Do not make presents to them just because *they are Christians*, on the contrary make as few presents as possible and those only for services rendered.

(3.) Do not let all the helping be on your side and none on theirs. Do not have a Christmas tree whose presents are all from you and none from them. Let them help themselves. Rather you help the church, and the church help them. Let them set up the tree and put on the presents and you help them.

(4.) In short as far as possible and just as soon as possible throw all the work of the church both temporal and spiritual upon them. Do not say they are too ignorant and childlike, no matter if they stumble, let them manage their own affairs.

(5.) Do not let all the work of the church be done by hirelings in the pay of mission: but insist on the laymen doing a share of it.

(6.) Do not change the temporal condition of converts on their becoming Christians. Do not give them a greater income than they had as heathen unless they prove themselves worthy of it by improved skill. If a man had Rs. 7 for doing a certain work as a heathen, do not give him Rs. 10 for doing the same work as a Christian. Do not give them more privileges as servants or workmen because they are Christians. If a Christian can better himself by his own

efforts so much the better, but do not do it yourself. Do not condone their faults because they are Christians, do not fine your heathen servant and forgive your Christian servant who is equally guilty. Fine both or forgive both.

(7.) Keep a sharp distinction between secular and church work. Do not use pressure of any kind to make Christians come to services. Let the love of Christ bring them. Teach them that church services, prayer-meetings &c. are theirs and not dependant on the will of the Missionary.

Treat your Christian pressman or carpenter just the same whether he is delinquent in his church duties or not. It is not your business as a Press manager to bring him to a sense of his obligations but that of the church.

(8.) All the converts, church members, students, preachers should be furnished as far as possible with secular work so that they either can earn all their living or at least part of it. Cultivation or some other kind of work should be given them. They should own their own land, pay their taxes and other dues. Do not let them be dependant on the Mission in any thing. The less church members supported by the Mission the better. In some cases it may be impossible to avoid this. It should be only tolerated as a necessary evil and got rid of or diminished as soon as possible.

If these rules can be rigidly carried out, dependance on the missionary will be diminished, but not destroyed. Assamese Christians will be dependant in spite of all we can do. They cannot help depending on the missionary to some extent if he is near them. His superior knowledge and authority lead them almost insensibly to wait for his advice. Their character and nature lead them to be dependant as also their indolent disposition. They are averse to hard work, and to manage a church rigorously and efficiently means hard work.



The Assamese are very secretive; will not express their own opinions but endeavor to express what they think your opinion is. Hence as conversion does not change the natural character and disposition of converts the missionary will often find it difficult to get at the hearts of the church members, so as to be sure with what motives they do church work. Hence with such a people it is of the utmost importance that they be placed outside of the control of the missionary.

2. **Ignorance.**—This dependance is founded to a large extent upon ignorance. This brings us to the second obstacle in the way of self-management on the part of Assamese and Kolh Christians. The Assamese in Sibsagar seem to have had until lately little or no idea as to church work, or the nature of a church, especially as to their responsibilities as church members. It is very difficult to convince some of them that they are obligated to do any church work of themselves. There is nothing in Assamese on the nature or the work of a church or on the responsibilities of church members except a paragraph or two in Mr. Neighbor's Hand-book. I have searched the old Orunodoys to find something on the obligations of Christians to the church: but have found nothing. I had to betake myself to Bengalee papers and books.

As far as I can judge the sole reason why the Kolhs are so spiritually dependant is their ignorance.

Temporally they are not dependant. They never think of leaning on the missionary or getting worldly help from him. They are no better off temporally than their heathen neighbours: have no temporal gain from being Christians. When I visit them they expect no help from me; on the contrary they expect to help me. They are not dependant on the mission for food, medicine, work or anything else. Why then do they not manage themselves? Simply be-

cause they do not know how. Except what I could teach them personally and what little instruction they may have got from the Assamese preachers, on this point—and this I fear was very little and soon forgotten—they have never been taught anything about a church.

To support themselves and families, pray and go to chapel they think sum up all their duties. They are grossly ignorant, very few can read or write, and are totally unused to thinking or deliberating. But let them once be educated, learn to read and write, to read books and papers, let them once be impressed with the idea of their church responsibilities and I will trust them to take a share in church work.

3. **Habit and lack of training.**—The failure of the Assamese to manage themselves is not wholly due to ignorance but largely to habit and bad training, or rather lack of training. As the tree is bent so it will grow. They think the missionary has been sent out here to do church work for them, to act as their pastor, and they think it strange that he should expect them to do it. They think that the services are his and that it is his work to carry them on. Why should they do it? Whence did these people get these ideas? Did they grow up with them spontaneously? were they not taught indirectly to think so? They have been sadly neglected certainly and have not had a pastor for years. The lone Missionary was saddled with other necessary work and could not pay attention to them. But are these people of such bad material that after having been trained in Mission Schools they cannot be left to themselves without going astray? Are they like hot-house plants that perish if placed in the open? One of our best Christians remarked to me the other day that the Mission did not help the Christians now as it used to do, because it had no money. Of course he referred to temporal help. Where did he get this

idea from ? From his previous bringing up. Is there not some defect in the previous training of these Christians ?

4. **Lack of outside stimulus** is a great obstacle to church self-management in this district. What is there to stimulate a small body of Christians here ? Almost nothing. They are few, in the midst of a multitude of heathen. There are communities of poor laboring Christians not far distant but no church near. The nearest church is over one hundred miles away, one lone Missionary with lots of work. The face of another Missionary they rarely see. They rarely see even native Christians from other churches. Why should they feel ashamed if the church to which they belong does not thrive well ? What enthusiasm can they have ? Not an association even, no meeting other Christians. They read but little, and know nothing about what is going on in other parts of Assam or in Bengal ; know nothing about the progress of the Kingdom of Christ in other parts of India. How can we expect self-management on the part of people situated like these ?

5. **We now come to the obstacle of poverty.**—The Assamese and Kolh Christians are poor. The Kolhs are exceedingly poor. They can contribute only a very small part of the pay of a pastor. Although self management is possible I believe for churches that are too poor to support pastors, provided they are intelligent and understand their obligations and have the Spirit of God, yet a church is likely to make faster progress on the road to independent management and can perform the functions much better with than without a pastor. But where are the pastors for them ? There are none in this district. There is not a man here that is fitted, truly fitted, to lead a church. And if there is a man fitted in some way to work for a church, he wants so high pay that his services are unavailable. Others there are who would make good pastors but they have no desire

for it and no interest in it. So we lack in this district even the material for Pastors. The material with the help of the Lord will have to be dug out.

What are we to do then? Here is the field before us overgrown with the jungle of dependance, ignorance, and poverty. To cultivate this field, remove the jungle and raise up out of it self-managing churches we need efficient students and preachers of the word, native preachers and pastors. How are we to get them?

(1.) We must pray that the Lord pour out his Spirit upon the Assamese and Kolhs, that he put it in the heart of the Assamese and Kolhs to love the word of God and Christ's Kingdom and to fit themselves for his ministry.

(2.) We must provide a place where such an Assamese and such a Kolh, although ignorant, scarcely knowing how to read and write, and not fit to put in a preachers' class, may study and fit himself for a preacher. And this place is Sibsagar or Jorhat.

(3.) When this Assamese or Kolh has studied, can read and write well and has fitted himself for the preachers' class, when he can read Bengalee, and can study with profit and benefit the commentary, and other books, when he has got beyond the native pundit and the little time the Missionary can give him, what will he do then? Will he be set to preaching before he is fitted for it, and be allowed to develop into a poorly educated non-efficient helper because the Missionary has no time to teach or train him? It is better, far better, to have a place where he can go and complete his ministerial education, where he can receive instruction and training from a missionary whose whole time is devoted to it, where he can meet others, Garos, Mikirs, Cacharies, Nagas engaged in the same study of God's word, where his enthusiasm can be aroused. There is no better place than Gauhati for this.

(4.) An Assamese literature should as far as possible be supplied to the Christians. A newspaper should be started, both secular and religious, giving the news of the religious world in India. Its especial aim should be to interest and instruct the Christians on church matters. It should not be wholly devoted to the heathen, but largely if not mostly to the Christians. At present there are scarcely any books in Assamese accessible to the native Christians. There used to be the Pilgrim's Progress, Bible Stories, and Church History, but these are almost out of print now.

(5.) The large religious literature in Bengalee should be as far as possible made available to the Assamese Christians. As many as possible should learn to read Bengalee. For a native preacher indeed it ought to be a matter of shame not to know Bengalee, at least not to know how to read it. With the best facilities we can have for printing it is not likely that we shall publish many books in Assamese. Hence the preacher who seeks instruction by reading, in many cases will have either to resort to the Bengalee or go without. If he cannot resort to the Bengalee what will he do? Will he go the missionary or native who knows Bengalee? In many cases there will be no one of these accessible to him, and if they were the instruction he would receive from them might be very limited. Hence it is very important that every preacher know how to read Bengalee and it is not difficult for him to learn how to do so.

(6.) But if the Bengalee literature were available to every native Assistant, if he knew how to read Bengalee fluently, nay more if he could have lots of books and papers in his own language, it all would be of little value to him if he had no taste for reading. To be of value books and papers must be read. At the present time the Assamese Native Assistants read very little : have little taste



for reading. This taste must be cultivated by every possible means.

(7.) Every church even here in Assam should belong to an association. As several individuals are more powerful than one man, as Christians united in a church are more powerful than when working singly, so churches united are more powerful than single churches. We should not delay another day in forming an association.

Here is the work before us. We must raise up efficient church members and an efficient native ministry.

Missionaries without native assistants cannot make self-managing churches. If we were to-day to put a hundred missionaries in Assam, they could not of themselves produce a single self-managing church. What we want is efficient native assistants, and until we get them self-managing churches in Assam will be only a dream.

#### DISCUSSION.

Mr. Rivenburg said :—There is one difficulty through all our churches. If one enters the church, usually the whole family enters, so that when one errs the whole family oppose his discipline. To correct this we need a revival of religion. An error of the past has been that missionaries have spent too much time in literary work, and not enough among the people.

Mr. Witter said :—I conceive that our predecessors have not failed in seeking to educate too much, but rather in not preaching enough themselves. Too much has been left to novices. We want more preaching, if need be, to the neglect of press work. We need a place for the training of a native ministry. The Lord will give the men.

Mr. Burdette said :—I do not believe there is a better school for training a native ministry, than association with the missionary in his religious work. In the matter of the employment of converts, the difficulty is greatest among caste people. But must we

discriminate against a native Christian? Rather we should employ them, require of them a higher standard of excellence than of heathen.

Mr. Mason said:—I believe, with the essayist, that the fault lies in the ignorance, but not an ignorance to be removed by a theological education. We do not find among the Garos the family clannishness mentioned by Mr. Rivenburg. We receive great benefit, in our Mission, through our native monthly paper. While it is not the duty of the press manager to strive to induce the employés to attend Church, it is the duty of each to use to the full extent his power to influence those in contact with him.

Mr. Gurney explained that, in his essay he meant simply that a press manager should not use pressure to induce employés to attend Church &c.

Mr. Moore said:—I have made a great effort to induce the Church to settle matters of discipline. I have found much difficulty in inducing the church to take the step, but have thrown the work onto them. I do not see why it is absolutely necessary for the mission to require its employés to own their houses, if the use of the house is considered as part of their compensation.

Mr. Mason said:—I do not believe we ought, as a rule, to *push* converts off from dependence on the Missionary. In our work we have shown them the principles, and required them to act for themselves.

Mr. Jones said:—It is very well to make rules to keep apart from converts in matters of discipline, but well also to occasionally break them. Mercy knows no rule.

Mr. Row reminded the members of the conference that, while laboring in the same province they were not among the same class of people, some are more independent in character and so better Christians. The same difference, he said, is seen in the work of the Methodist Episcopal missions in the north of India as compared with that in the south. He gave illustrations from his own experience.

Mr. Gurney said:—The Assamese, as a race, are very secretive, and seldom willing to reveal their feelings or views, unless in a

case of quarrel among themselves. They work simply to please their superiors.

Mr. Witter mentioned the utter lack, in the plains, of helpers, as teachers &c.

Mr. Rivenburg drew attention to the difference in condition between the work among the Garos and that of Upper Assam.

Mr. Mason said :—I have felt the difference between our mission and those of the plains, I feel that the great thing to be done is to bring ourselves into sympathy and union with the native church. We need to bring our whole mission into closer union. We need more laborers, and I believe we can have them.

Mr. Moore said :—Though the Assamese character is so bad, the Gospel can transform it, as is seen in this mission. What we need is a revival of religion, so we need to cry mightily to God. We must be united in our work throughout Assam. I would suggest a circulating letter to go from place to place.

Mr. Jones said :—We have good Sunday schools and they are in a way the back-bone of the church. All join them and study, remaining in the schools until old age, or death. We have several hundreds such schools, and the missionary visits them as he goes from place to place. The people know the Word of God well though they know little else. We have examinations in the Sunday schools, and give prizes of books &c. We have no theological seminary in the hills. We are afraid of it and are now only feeling our way. We do not know where it will end. We have theological classes, but are in doubt still as to the higher school.

Mr. Moore said :—What we want is men who know the Bible. It is not the school. How to get them we do not know.

Mr. Gurney said :—I have been trying for six months, or a year, to keep up a Sunday school, but the distance away at which the members reside, and indifference, have been hindrances. The Kolhs are willing, but have no teachers.

Mr. Jones said :—I have found that nothing but plodding will avail here. I always have a Khasia Testament with me, and always read to others when I have a chance. If, after five years'

labor, I have not one or two to go with me, I feel that I have made a failure. Many of our teachers have been trained in the work, rather than in the Normal School. When going about, I take persons with me to talk and sing. They receive help only in the matter of food, and that only when they do not get it from the village.

Then followed some conversation on the difficulties connected with the employment of native helpers.

Mr. Jones said :—I have always found it to advantage never to question the motive of a native Christian, but to trust him, and leave him to God. Never drive a man into a corner.

Mr. Mason said :—The whole underlying difficulty seems to be the idea of being an employé.

Mr. Phillips suggested that we should help the church and not the pastor directly, and strive to make the laborers realize that they are helped and not supported.

## TITHES.

PAPER BY REV. S. W. RIVENBURG.

**Definition.**—Webster defines tithe as “the tenth; the tenth part of any thing; but especially the tenth part of the increase arising from the profits of land and stock allotted to the clergy for their support.”

But it may be questioned, why the clergy should have the privilege or right of levying a tenth of the profits of land and stock for their support any more than poets or philosophers.

From the present stand-point man's existence is two-fold, temporal and spiritual, corresponding to body and mind. Each of these requires development and care. They are moreover largely opposed to each other, so that if the mind is busy with the one the other must be in a large measure neglected, thence the necessity of relegating one or the other to a second party. For the majority, the temporal or bodily care would be hard to relegate to a second while the second or spiritual is not so hard, and hence the part to be relegated. He who undertakes, therefore, the care of the spiritual wants of his fellows must, in proportion as he devotes his time to it, abandon his own physical cares to another; and to whom has he the right except to the one for whom he performs spiritual service. Then the question arises, How much shall be paid for this spiritual service?

Few, apart from kings and princes, have the means to support private chaplains, and experience teaches that a spiritual adviser can perform the same service for several at one and the same time. If he performs the service for several it follows that his support should come from the several jointly. This will greatly lighten the burden of support of the spiritual class.



But what proportion of the property of the temporal class or laity shall be set apart for this purpose? What is there in natural or revealed religion to help us in the answer of this question? Or, as the spiritual class or clergy represent in a large measure religion and God, let us make the question a little more inclusive and ask, What proportion of property shall be given to God?

## I. HISTORICAL AUTHORITY.

### 1. Profane.

If we open the volume of history and seek an answer to our question, we will find (*i. e.*, you will find with others who at least say they have found;—I have neither the volume nor learning to read it) numerous instances among Greeks, Romans, Carthaginians, Arabians and others, of a custom of dedicating one tenth of the products of the field, flock and war to religious purposes, and therefore there is some ground for regarding the one tenth as a law of natural religion.

Why one tenth has been taken instead of one eleventh or one ninth or any other fraction, we can answer only from the realm of fancy. It probably, however, is the proportion the majority can afford to give and all they can afford to give.

### 2. Jewish History.

If we turn to Holy Writ we read in Gen. xiv. 20 of Abraham's giving one tenth of spoil to Melchizedek, priest of God, when he returned from the slaughter of the kings; and in Gen. xxviii. 22 of Jacob's consecrating one tenth of all his property to God, on condition he should return in safety to his father's house; showing the existence of the tithe centuries before the enactment of the Levitical Code.

In Leviticus xxvii. 30 we read, "And all the tithe of

the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord. And if a man will redeem ought of his tithe, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," which is the first enactment of the law of the tithe.

In Numbers xviii. 20-21 we have the object to which this tithe was devoted. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Also further on in the chapter instructions are given to the Levites to present one tenth of this tithe to the High Priest as his portion.

Forty years after this first enactment Moses, at the close of his life, called the people together and re-enacted the law, making many additions suited to the advanced condition of the people. One of these expanded points was with respect to the tithe. In Deut. xiv. 22-23 we have, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine and of thine oil, and the firstlings of thy herds, and of thy flocks."

Inasmuch as the tithe was in kind and there would be much difficulty in its fulfilment by those living at a distance, a provision for them was made in the next verse. "And if the way be too long for thee, so that thou art not able to carry it, then shalt thou turn it into money; and

bind up the money in thine hand and shalt go unto the place, which the Lord thy God shall choose, and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine," &c. "and shalt eat there before the Lord thy God."

After this follow directions for the gathering and laying up of the tithe of every third year "within the gates,"; probably, not at the metropolis, but at some central place of the district where could be gathered for a festival the fatherless and widows, the strangers and Levites. And lastly: Deut. xxvi. 12-14, at the end of the third year's tithing every Israelite was to take an oath and say, "I have hastened to the voice of the Lord my God and have done according to all that thou hast commanded me."

From all these directions we learn :

1. That one tenth of all the products of the land was to be set apart for the support of the Levites.

2. The Levites were to set apart one-tenth of their portion for the High Priest.

3. One-tenth, and in all probability a second tenth, was to be set apart for festival purposes.

4. This festival tithe or a third tithe every third year was to be eaten with the priests and poor.

This makes annually two-tenths or one-fifth, and perhaps the third year three-tenths, to be given away. This may seem excessive. But we must remember that with these requirements were coupled promises of perpetual fertility of the land which, even after tithing, should flow with plenty.

As a matter of fact this, in common with the rest of the law, was neglected and largely fell into disuse with the decline of faith among the people. Malachi iii. 8 thus laments. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and

offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house." Hezekiah revived its use and after the Captivity Nehemiah.

Yet, though largely neglected, the custom lingered till a late date of Jewish history and was even carried to excess by the sect called Pharisees in their affected exactness for the observance of the law. Late in the 4th century A. D. Jerome speaks of its observance among the Jews.

The Jews of to-day support their poor by large contributions, but whether there is any attempt at tithing I do not know.

The law covers only the occupation of the husbandman and shepherd; thus leaving the merchant, the miner and the artizan free.

Until the captivity the Jews confined their attention to cultivation and cattle, and from the tenor of the Pentateuch it would seem that God wished them ever to remain so. But their foolish hearts became darkened and they forsook God's plans and his lands.

But this law as given by Moses was given to a theocratic people, whose sole ruler and judge was the Lord God Jehovah. We have now to inquire whether or no this law of the tithe has any authority with us.

**1. New Testament,**—Let us look first into the New Testament, our sole and sufficient rule of faith.

Matt. x. 10. "The labourer is worthy of his food."

Luke x. 7. "The       ,       ,       ,       ,       , hire."

Rom. xv. 27. "If the Gentiles have been partakers of their spiritual things, they owe it to them to minister unto them in carnal things."

I Cor. ix. 7. "What soldier ever serveth, at his own charges? Who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not of the

milk of the flock?" And v. 11. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" v. 13. "Know ye not that they which minister about sacred things, eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord *ordain* that they which proclaim the gospel should live of the gospel."

From these passages it is clear that the ministers of Jesus have a right to look to the subjects of their ministry for support. This the *Lord* hath *ordained*.

But what about the 'tenth' of Moses?

In I Cor. xvi. 2 Paul exhorted the brethren to care for the Lord's poor in the words:

"Upon the first day of the week let each one of you lay by him in store as he may prosper," that is, as he may be prospered. If little had been received then little was to be set aside, if much received, then much to be set aside. He does not say set aside one-tenth; but, as the tenth as a religious portion was as familiar to every Hebrew mind as any other idea of their religion, who shall say that it was not in the mind of Paul when he wrote and taken for granted that one-tenth was meant. If you have been prospered by an increase of ten denarii lay by in God's store one; if twenty then two; if one hundred then ten &c., may be the true paraphrase of this verse.

**2. Interpretation by the Early Church.**—If we turn from the New Testament to Church History, we may at least learn some of the wisdom of the ages on these passages. The apostolic canons and constitutions in the first century, the works of Cyprian of the third century, Ambrose and Chrysostom of the seventh century, and Augustine and other church fathers abound in allusions to the practice of tithing as a proper method of giving; but it was as yet a voluntary offering. A half dozen or more of the Church



Councils sanctioned that form of giving, but not till the time of Charlemagne was it enforced by a Roman Emperor. From these and other sources, the payment of a tenth to the Church was extended throughout Western Christendom. As time went on, and corruptions crept into the Church, the tithe which was set apart for the Church drifted into the hands of princes, and became a means of oppression, and continues to the present day, more or less modified, in England and several countries of the Continent.

In English and American Protestant churches there is a growing feeling that the Lord's portion is a tenth of all, and not a few are to be found, usually among the most devout, who carefully set aside this portion for benevolent purposes, and are very general in their testimony that they are blessed in so doing. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

**II. Missionary Experience.** There is an interesting passage on Self-Support in Bassein, where the Association passed a resolution to refuse to baptize any candidate who would not pay tithes and would not learn to read. It would be interesting and perhaps instructive to know how long and with what success the letter of the resolution was carried out. Whether the resolution was designed to apply to the many or the few, the fact that large accessions to the church by baptism were continually made, proves that the resolution did not stop the march of the church in Bassein.

Rev. N. M. Waterbury of the Telugu mission has imbibed the tithe spirit, and four years ago the majority of his little church were pledged to the tithe, beginning with himself and Rungiah, the chief assistant, to whom a salary of Rs. 50 was given. Comparatively few have been baptized in Madras during these four years, but if the tithe has stood in the way, have we not one of the keys that will help us to open many locks in missionary life?

Woe worth the day, any man is buried with Christ in baptism who has not died to the sin of covetousness as well as his other sins. Sooner or later it will cover him with confusion.

**Conclusion.**—We have seen in this sketch a brief history of a custom as portrayed in the Old and New Testaments and Church History, extending over a period of nearly four thousand years, reaching back almost to the dawn of history. It was an ancient custom, enacted by Moses in his law, something like it at least implied in the teachings of Jesus and the Apostles, and accepted by the early Church as a fair interpretation of those teachings, and enforced by Christian rulers as a debt Christians owe to God.

1. **Is it not binding on us?**—The priest is done away. He no longer needs support to guard with spotless robe the sacrificial blood. But the minister is no less a man who must eat of perishable meats and be clothed in raiment which is sure to grow old. Saints and sinners still claim charity from benevolent hearts, and although the letter of the tenth may be abrogated, is it at all clear that the spirit is lessened? As ye are prospered. Are the sons of God prospered less than a tenth more than life's necessities? Have we not more promises of temporal blessings than ever fell to the lot of ancient Jews? If God *commanded* him to give his tenth, because of the hardness of his heart, shall we whose light and blessings fall from the cross of Calvary give less of our temporal portion because it is not written in our law, Thou shalt? Rather, are not our obligations greater even as our privileges are greater? If these facts and questions are true, will God hold us guiltless if we fail of at least our tithe, and will we not be obliged to hear His voice as of old: "In tithes and offerings ye have robbed me?"

2. **Our duty in relation to our converts.**—If it is the

duty of every Christian to give to the Lord as he has been prospered, and that fairly interpreted, means at least one-tenth of what is received from the Lord, should we not teach the native Christians this truth by example and precept in a way they cannot fail to understand? In fact, do we not owe it to the coming church to insist upon it by refusing to baptize until a promise has been obtained to this effect.

Why is it that it is almost fatal to leave a native church a few years without missionary help and guidance? It is not so with heathen congregations. These come up regularly and joyfully perform their vows. Are they not capable of thriving under the law of Christ? The prosperous condition of numerous bodies among the Chinese (not Baptist) and Karens who never have felt the influence of a white missionary's person and gold, prove that Christianity is adapted to their needs and can thrive on Eastern soil. If we look into the history of these Christian communities, which are apparently permanent, we shall find in each case that large sacrifices have been made by the members for the gospel. Indeed, a readiness to give to Christ what was once expended in heathen worship is apparent from the beginning, and in most cases we find a regular system of giving amounting to a levied tax.

Is the oft-quoted plea that the natives of the East are poor, very poor, the poorest of the poor valid, true? I assert that it is not. I believe there is hardly a man in all this land of the blessed, who, if he be industrious and virtuous, cannot earn enough in nine days to be able with ease to give the tenth day's earnings to God.

A man's wealth is not rightly counted by the abundance of the things he possesses; but by what his possessions will supply of needs and wants. Here many have apparently little, but where has mother nature been so kind? When

this house\* was built, the coolies received only one anna per day, but with that anna more food could be bought than a whole family could eat. The heathen Assamese are rich, working half the time. How is it that they become so poor as soon as they join the army of the Lord? The Nagas, of whom I know most, are the best off of any people I have ever known. Last year we had a famine and the people went to their garden, the jungle, and brought in tons of food, nourishing and good. In lower India the people die when the rice fails. I am convinced that if a Naga should see neither a pice nor kernel of rice from one year's end to the other, but have the free jungle of his native hills, he could gather a comfortable living from its fruits, its roots and leaves.

If we could induce them to work faithfully and give up opium, tobacco and beer and heathen worship, I venture to say they could give 50 per cent. of their income and still have more to eat and wear and live in better houses than they now do. One of our excluded members is possessed to make a heathen feast at a cost sufficient to support a preacher and also a teacher for a year, on a salary larger than a missionary will be likely to give for some time to come. Two excluded members and one in good standing have actually made this feast at similar cost. These four men, then, with the same outlay might have carried the church and a school four years. There are two other members at least equally well off. By actual count, enough value in cows, pigs and dogs have been killed in case of sickness by our members since Mr. Clark's leaving eighteen months ago to pay a preacher 6 Rs. per month during that time. Discipline has followed where it has been proved, but the fact remains. The people can afford to worship demands at large cost, and should they not be compelled by a liberal

\* The mission house of Nowgong.

interpretation of New Testament precepts to give regularly at least one-tenth of their income, which proves such a snare to them when not so dedicated? Or, more concretely, Is it not my duty to insist on tithes being paid to the church by my converts among the Aos?

#### DISCUSSION.

Mr. Gurney said :—I believe that this is a matter of benevolence. Paul taught the Corinthians to give as God prospered them. In this matter each individual is to be judge, and the church ought not to lay down rules.

Mr. Jones said :—We in the Khasia Hills are not up to the standard of the paper, and I do not know when we shall be. I think the early missionaries erred in not asking the native Christians to give enough, and in giving them too much. Some doubtless give one-tenth of their income. I myself always give at least that, sometimes more. Church collections are taken, amounting to Rs. 2,000 annually. The people build their own chapel and school buildings. In Jawai, the people have built a chapel at a cost of Rs. 7,000, with no help from the Mission and only a little help from Wales. Now we are building a chapel in Shillong. Each member contributes three or four days' manual labour. The Babus were at first unwilling to do this, but I set them the example and all followed it. Formerly the missionaries helped all boys who attended the school, but now we require all to pay fees and buy their books. Last year about Rs. 1,800 worth of books were sold in the hills. In some villages we have taught the people to contribute a portion of rice to be kept in store, in case of famine. Thus large stores are often collected. This belongs to the local church, and from this contributions are often made by the church to the needy. We will strive to go even beyond the one-tenth in giving, but will not use compulsion. We will rather urge them to give from love.

Mr. Witter said :—I do not think we can refuse to baptize a convert, on the ground of his not contributing a tenth. There would be difficulty in adopting the rule, because others heretofore have not been required to observe it.



Mr. Phillips said :—I do not like a fixed rule, but think that we must require a candidate for baptism to be converted in purse as well as mind. The rule requiring one-tenth would not correct covetousness. Paul's rule is, "as prospered;" but giving one-tenth may not be this.

Mr. Row said :—In my experience with English converts, I find that a man must be converted so as to include his property. I have found some difficulties in attaining this. (Mr. Row then gave illustrations from his own experience.)

Mr. Burdette said :—I would suggest that we might find help in this matter by inducing the converts to keep an account of their contributions, so that both they and we may know how much is given. I do not like set rules.

Mr. Mason said :—I feel that we have erred in the past in giving too much help to the converts. In the Garo churches, some have adopted the rule of giving one-tenth, and I think this might be taken as a standard, but let each interpret Paul's instructions for himself. But let us see that the converts are converted to the extent of their property.

Mr. Moore said :—I find difficulty in the matter of securing contributions towards religious work in the Nowgong field. The Christians are scattered, and when there are only one or two in a village, no meetings are held and no contributions to church work are made. How shall I get contributions from these scattered ones, who number nearly one half of those on the church roll?

Mr. Witter said :—I think such might be taught to contribute towards religious work, by supporting the evangelist while he is among them; thus contributing towards the work, while getting spiritual help themselves.

Mr. Mason said :—I agree with Mr. Witter's suggestion, but would further suggest that, if there be no evangelist, two or three church members might be sent out instead. I fear a little the effect, under some circumstances, of the keeping of account of contributions by converts, suggested by Mr. Burdette.

Mr. Witter said :—I think we ourselves ought to give at least one-tenth, and to teach our converts to do the same, though I do not like a set rule.

## THE NECESSITY OF A MISSIONARY SPIRIT IN OUR NATIVE CHURCHES AND HOW BEST DEVELOPED.

BY REV. W. E. WITTER.

My beloved pastor, Dr T. Edwin Brown, once said, "You may trace the life, and test the present reality and the future promise of the life by the vigor or stagnation of the mission blood that courses in the veins of the church;" and now this thrilling utterance reaches us from over the seas. "An anti-mission church is an anti-christian church; for such a church God has no use; of such a church the devil has no fear; for such a church the world has no respect." God knows we would have our native churches *Christian* churches,—churches that God will delight to make use of as lights in the world,—churches against which the powers of darkness shall not prevail,—churches that, while they may not put to silence, may yet put to shame the cavilings of a wicked heathen world.

As incentives to the accomplishment of these ends let us consider—

First, The necessity of a missionary spirit in our native churches; and,

Secondly, The means by which this spirit can be best developed.

First, then, as to the necessity of such a spirit.

Now the church is the sum of that historic life which in the successive ages has repeated and reflected the life of Christ among men. The life of this historic life is the spirit of Christ. Each unit of this historic life must find the centre and source of its life in Christ. These units may

present glaring imperfections, but, if the tend of their characters is Christ-ward, if the main-spring of their existence is the spirit of Christ, they are Christian, and are indispensable elements of the Church universal. So, also, organized bodies of these Christian units may present many glaring imperfections, and even include in their number many a traitor; still, if the life of these organizations is the spirit of Christ; if their laws are the laws of Christ; if their practice is the execution of the laws of Christ, then, by the will of Christ, we call them churches. However individual churches may differ as to gifts and environments, their right to be called Christian churches, everywhere and always must depend on the fact of Christ being their chief corner-stone; the spirit of Christ both the life and the law of their being.

One fundamental law obtains of the Christian Church,—

The spirit of Christ is its life,—the will of Christ its law.

What then is the spirit of Christ? What then is the law of Christ?

“I came not to do mine own will, but the will of him that sent me.”—“I do nothing of myself, I do always the things which please him.”—“I seek not mine own will, but the will of him that sent me.”—“I can of myself do nothing, the Father abiding in me doeth his work.” The spirit of Christ is one of absolute obedience to the will of the Father; the law of his being to complete the work the Father has given him to do. To do the will of the Father then is for the individual and the church to reproduce the life of Christ—to be Christian. We shall see if it is to be missionary. “God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.”—“God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—“As the Father hath sent me, even so send I

you.”—“Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world.” From first to last Christianity is missionary. It had its origin in a mission, and what a mission? The only-begotten of God’s eternal purposes,—creation itself but the opening up for it of highways—who may be strong enough to apprehend its breadth and length and height and depth and to know the love of its Sent One, its first and ever living Missionary? The breadth of this mission is as broad as humanity. “Its length is conterminous with the duration of humanity here and yonder.” From the apex of the glory that was with the Father before the world was, “down the long stair-case of incarnation, yea, down, down below all necessity, sorrow, suffering and sin, down beneath the undermost and most abject of hell’s purchased victims,” is the measureless depth to which it descends to seek and to save. Its height is the unmeasureable ascent from the abyss of sin and death to the eternal glory where Christ is seated on the right hand of God. Surely as Livingstone once remarked—“The spirit of missions is the spirit of our Master. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to assert its genuineness.”

If then the cultivating of a missionary spirit in our native churches is identical with the cultivation in them of the spirit of Christ, the necessity of such cultivation is not only manifest, but we come to see that it is the *one* necessity—that it lies at the root of all their life, and growth and promise.

If the dominating spirit of our churches is not missionary, their controlling spirit is not the spirit of Christ, and, unless reanimated by His spirit, their history must of necessity be

one of disease, decline and death. If the salt have lost its savour, it is henceforth good for nothing, but to be cast out and trodden under foot of men. "Every branch in me that beareth not fruit he taketh away."

How then can the missionary spirit, in other words, the spirit of Christ be best developed in our native churches?

Let *the Missionary* answer. "Come ye after me, and I will make you to become fishers of men." No individual, no church can come into that vital relation with Jesus—that companionship with Him—indicated in these words—"Come ye after me"—and not become a soul-winner or a soul-winning church. "And I, if I be lifted up" says Jesus, "will draw all men unto me." The attraction is irresistible. He is a drawing Christ. Wherever he tabernacles the saving of that which was lost is continually going on. "He that abideth in me and I in him, the same beareth much fruit." The establishment and maintenance of a personal relation with Christ is the ground principle of all successful attempts toward the development of the missionary spirit; and it is right here, I believe, if our churches were weighed in the balance, not a few of them would be found wanting. They have little personal relation with Christ, and hence little love for and allegiance to him. They are feeding on the chaff of lengthy exhortations, which have lost all savour of incitation to good works, rather than being enlightened and vivified by him who is the truth and the life. These things ought not so to be. The remedies are at hand;—

I. Through instruction in the Word.

II. Faithful exemplification of the Word.

III. This teaching and exemplification of the Word, owned and blessed by the Holy Spirit.

I. Through instruction in the Word.

Mr. Moody, than whom probably no man of this generation is better qualified to speak with authority says—"I



never saw a useful Christian who was not a student of the Bible." A wiser than Moody has said—"And that in the good ground, these are such as in an honest and good heart having heard the word *hold it fast*, and bring forth fruit with patience." Now it is quite beyond the missionary to make hearts honest and good. That work has been delegated to the Holy Spirit; but, if we would imitate our Lord, if we would *come after* him, we will see to it that our native churches are thoroughly instructed in the Word. If we make this our special work, we may be sure we are following the example of our Lord.—"The words which thou hast given unto me, I have given unto them." We can be sure we are fulfilling his parting injunction.—"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, *teaching them to observe all things whatsoever I commanded you*." We have now been labouring fifty years for the salvation and sanctification of the Assamese, and to-day we have not a single disciple who is mighty in the Scriptures. Is it strange that we find so few abiding in Christ's love,—so few bearing fruit, not one willing to leave all? Is it strange that we, missionaries, those, at least, who are working among the Assamese, are repeating the song of Asaph over God's wasted vines? When we remember that the Holy Spirit cannot perform the first act toward the sanctification of the individual soul except as he works in and through the Word, I think we have little difficulty in accounting for the difference in the type of Christianity among the Assamese and the Karens. In Assam there has been for many years no well organized system of Bible instruction. Among the Karens, hundreds of converts have been led over the whole inspired record. With the command to call nothing common or unclean, dare we say that difference in races lies at the root of this great difference in spiritual attainments? In

the light of our Lord's teaching, in the light of history, is it not rather the faithful instruction in *all things whatsoever he commanded* which has produced, through God's blessing, the fruit-bearing missionary spirit in the one field, and the lack of such teaching the selfish, pharisaic spirit in the other? Until a well organized system of Bible instruction has been faithfully carried out, we shall have no right to marvel at the sterility of our soil; or be justified in doubts as to God's ability to raise up out of these Assam stones, men and women who are willing to lay down their lives for the Gospel. God has been graciously prospering the translation of all of his Word into Assamese. Will he not as graciously assist in the teaching of it all? Let us lead our native Christians, those at least whom we expect to be our Timothies, patiently, enthusiastically over all the inspired record, and thus having taught them all things whatsoever he commanded, look for the harvest of love, of philanthropic endeavour, of true missionary activity, of life and growth which will surely follow.

I have indicated what I believe to be a necessary scheme of Bible instruction. The scheme is a comprehensive one,—too comprehensive for any one missionary to undertake with any hope of success, while he is still burdened with other and distracting duties. I believe, however, that the necessity of the scheme makes it a practical one, and that each missionary and native pastor and Sabbath School teacher can furnish material aid toward the successful accomplishment of the same.

In the first place we need a man, specially qualified to draw out and develop the native mind, who loves the Word, and who will enthusiastically and patiently lead the pupils over the whole of the Holy Scriptures.—Who will enter upon this work at once, gathering about him in some central station all the Assamese speaking young men of what-

ever tribe, who are willing to fit themselves by patient study to preach the Gospel wherever they may be called of God to labor when they have completed their preparatory studies. I should consider a period of four, or, at least, three and a half years the shortest time in which the work could be successfully accomplished, I should incline to the longer period. The element of time is an important factor in the acquirement of an education—in the solidifying of thought. We are in great need of helpers, but our need is not so great, as to make it necessary for us to employ any more novices,—men using their own tongues and saying, “He saith” have been the curse of our Assam mission. Our Christians are not fed on either the sincere milk or the true meat of the Word. They are starving for what their preachers might give them were their preachers themselves students of the Word. We are reaping a bitter harvest from the neglect of this careful *theological* training, if you will call it so. We have sent out men whom we knew to be novices. Is it wonder that being beclouded by conceit they have fallen into the judgment of the devil and led many astray? Let us inaugurate and carry out a method of Bible instruction which, with the blessing of God, will give us men complete, furnished completely unto every good work. Then shall we see sinners sought, sinners saved, and our Christianity in Assam proving its genuineness by its diffusiveness.

2. Again, meetings for young native converts, where the missionary may wield the sword of the Spirit to the destruction of selfishness, and the preservation and growth of the soul’s first love for the Master, fall as a special duty and holy privilege upon each of us. Says Dr. Ashmore, in a recent article in the *Examiner*, “The writer has been astonished at the number of ministers he has found in the land who have said—‘I once thought I would be a missionary myself.’ On inquiry it appears their desire to be missionaries was in

the day of their conversion, or of their special consecration, or in some hour of special nearness to God. Then they listened and felt, as well as heard, the power of the command—‘Go ye into all the world.’” Brethren, conversion is the same the world over. Oh that we could seize upon these moments when the soul forgets caste, color, race and tongue and says, “Here am I send me;” and were influences at hand to foster this Divine love, it would result in home and foreign mission work even in Assam. Here is the field—here are the white fields presented to each missionary, and he that reapeth shall receive wages and gather fruit unto eternal life.

3. There are two other departments of church work in which no individual member of our congregations should be allowed to remain uninterested or unhelpful. And here again, as in the meetings for young converts, the missionary and the native pastors and teachers should ever keep in mind the raising up of a native ministry for the fuller proclamation of the gospel in fields already under cultivation, and the extension of the gospel message into regions beyond. These are the Sabbath School and the Missionary Concert, both of which should be regarded as our missionary nurseries.

(1). In the Sabbath School certain books of the Bible should be carefully studied. Large portions of Scripture should be committed to memory—a practice now prevalent in the Nowgong Sabbath School. In this work of memorizing the words of Scripture the missionaries, native pastors and teachers should always prove themselves worthy examples.

The students should be induced to read the whole Bible. Questions upon the portions read by such individuals during the week could be made a most interesting exercise of a few minutes,—instructive to those who have not the ambition to undertake the work themselves, as well as a means of inciting some, perhaps many, to undertake the work.

Let us make much of the Sabbath School, and labor with

the definite aim in view of laying solid foundations for the spiritual development of future preachers, teachers and Bible women.

(2) The missionary concert should, I think, take the place of the regular Sabbath service once each month.

In this meeting the lives of missionaries should be reviewed and re-reviewed until their names become household words. Extracts from the *Missionary Magazine*, *Helping Hand*, and *Little Helpers*, and from the publications of other missionary societies should be read and commented upon. The map of our mission stations should be made as familiar to our people as the paths leading to their cultivations. The off-hand translation necessary to acquaint those preparing to represent the condition and needs of certain fields, to give items of news from our mission monthlies as also in giving resumés of the lives of missionaries will require much time and patience, but it will fully repay the time and strength expended. It will be following up the instruction in the Word by just that teaching which will guide the love born of the Word and of the Spirit into proper channels of activity. Thorough instruction in the Word as it is fulfilled in the lives of those who live the Word is the best of all methods in leading out from the prayer—"O Lord, lift the light of thy countenance upon me and give me peace"—to the more Christ-like petition, "O Lord, glorify thy name and convert sinners unto Thee through me."

II. This leads me to notice, in the *second place*, that the means by which this thorough instruction in the Word shall bring forth the fruit of a Christ-like, missionary spirit and activity in our native Christians is by supplementing such teaching by *faithful exemplification of the word on the part of those who teach it*.

True we must exhort with all long-suffering, we must teach with all patience, but more than this, in labor and



travails, working night and day, if need be, we must make ourselves an example of our teaching and exhortation. The story of the lives of the holiest and most successful missionaries will have little power over the lives of our native Christians and young converts, unless we who are dwelling among them are living examples of the Word. As truly as Hosea was called upon to exemplify the patience and long-suffering of God toward Israel by his own unfailing and unflinching love toward his wayward Gomer, so truly are we called upon to exemplify God's love for the Assamese, Garos, and Nagas by our separateness from sin and our patience with "the unthankful and the evil." "Nations," says some one, "get their Christianity far more by what I may call a process of inhalation than by a process of education. It is in the atmosphere. Holy men and women living self-sacrificing lives, fill the air with a sanctity which is contagious, and so the gospel of the grace of God moves on. The natives of Bengal and the natives of Burmah when they saw Judson were in the habit of saying, 'This is Jesus Christ's man,' That is it. Just as we send men who embody the Christ, who exhibit his life, will it be illustrated that he is lifted up in holy and saintly lives, to draw all men unto him." Brethren, this is our work, to send out men who embody the Christ,—who shall exhibit his work; and to this end we must ourselves embody him. We must ourselves be Jesus Christ's men. "I beseech you therefore be ye imitators of me as I also am of Christ." If there are any beings under the sun who ought to be able to use this exhortation, they are the missionaries of the cross. Oh that we might so live the life of our Lord here in the plains and hills of Assam, that in the hand of each Timothy whom we send out to strengthen our outstations we might place this message, "We send you this beloved and faithful child in the Lord, who shall put you in remembrance of our ways which are in Christ."

My beloved friend, my ideal missionary, whom God has so lately called to complete his mission to the Telugu people in heavenly places with Christ Jesus, Rev. Norman Waterbury, in his address before the Jubilee Conference of the Telugu Mission says—"I believe nothing has stimulated and encouraged my people more than to see my tithe laid down month by month, with theirs, to become a part of a common fund."

Since reading these words of a model missionary I have thought much about the power of example in this single act of giving for the spread of the gospel, and this has led me to a little figuring which will tell its own story. There are eighteen resident missionaries of the A. B. M. U., including the wives of missionaries, now in Assam. If each of these missionaries should contribute Rs. 5-12 a month for the support of a missionary family in some needy field, the amount would cover half the expense of keeping such a family on the field—or the amount would cover the whole of the same expenses for a single lady. If the missionaries of Assam are giving a tenth of their salaries as a tithe to the Lord's work, each missionary would have over and above this amount a small margin to expend each year for other benevolent objects. If the native Christians of Assam would lay down beside these gifts of the missionaries each month an amount which in the aggregate should cover the expenses of a native helper for the family or a single lady whom the missionaries might call to represent their love for souls outside their respective fields, who will endeavour to estimate the amount of good which might accrue to our churches and ourselves as well as to another tribe and people who may never have heard the gospel or may be left, like the Angami Nagas, with only the name of Jesus in their ears and no one to teach them all things whatsoever he commanded?

Whatever our plans and methods *somehow the word of God—the whole word of God*—must become the furnishing of those who would be complete, furnished completely unto every good work; and to aim lower than this in fitting men for the ministry is dishonoring both the Word and its Author. By *example* we must show that “of sincerity,” “of God,” “in the sight of God,” “with love unfeigned” speak we in Christ.

III. And finally. *If the Holy Spirit own this teaching and exemplification of the word and crown them with His blessing—and He surely will*—we may say with Paul, “Thanks be to God who leadeth us in triumph in Christ, and manifesteth through us the savour of His knowledge in every place.” Grant, O Holy Spirit, that the prayers which have preceded this gathering of thy people in conference and which now ascend, imploring thy presence, thy quickening, thy power, thy guidance of our dull minds into all the truth, may now be fulfilled for the glory of the name of our Lord Jesus Christ.

#### DISCUSSION.

Mr. Rivenburg said:—I see a difficulty in carrying out the suggestion to have a theological school. Among the Nagas there are no suitable candidates, I think the time has not yet arrived for a full theological school, but rather for something leading up to it.

Mr. Moore said:—The missionary spirit must depend on sympathy with Christ. I think that the prime necessity is a more thorough acquaintance with the Word of God.

Mr. Burdette said:—I have found difficulty in trying directly to induce a missionary spirit. It is one of the incidents of Christian life. I have sought to instil the missionary spirit incidentally, as by illustration while preaching, while teaching Geography, and in many places. On my own field I have found that there already was a missionary spirit.

Mr. Mason said:—I approve of Mr. Burdette’s suggestion, as to

incidental work in this line. On our own field, we have had the custom of observing the missionary concert, using the map while talking of different fields. We try to keep the people informed in reference to the work of our Society.

Mr. Phillips mentioned the religious work done by the students of the Tura Station School in the adjoining villages, and the effect of the same in stirring up a missionary spirit among them.

Mr. Witter said:—I believe that, without thorough Scripture instruction, the missionary enthusiasm will soon fail, and hence the need of thorough instruction.

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## THE NEED OF A NATIVE MINISTRY AND HOW TO SUPPLY IT.

BY REV. P. H. MOORE.

**Introduction.**—The merchant who introduces an entirely new article into commerce, has before him the double task, of (1) manufacturing the article, and (2) creating a demand for it in the market.

Something like this, from the human point of view, was the task which the missionaries in this country set before themselves, in attempting to raise up a native ministry here. Among Hindus and Mussulmans this new ministry was to supplant a long-established, haughty and arrogant priesthood. Among the Hill Tribes, where the Patriarchal system prevailed more than the Priestly, it would come as a superfluous novelty in the market.

In any case the task was a sufficiently arduous one. But when all the circumstances of the case are taken into consideration—the lack of material from which the ministry was to be made; the stolidity of the people, and all their prejudice against innovation; and especially, the natural heart's aversion to hear the truth, the formidableness of the undertaking becomes apparent.

We venture to say that nothing less than an abiding faith that the human heart has an aptitude for God and his truth—and that it is the purpose of God to restore his image in the souls of men; and that that work is to be effected largely through the “foolishness of preaching” his word to men—nothing short of an abiding faith in these truths, would have sufficed to impel those missionaries to undertake the task of supplanting the Gohains, Gurus, and



Mundshis of this country, by faithful ministers of the word of God.

How large this work,—how broad—how deep—how high ! What revolutions of thought ! what upheavals and transformations in the very structure of society does it imply ! That it has not yet been accomplished need not surprise us. The thought that we may have some little share in so great and glorious an undertaking, should challenge to its highest endeavor all the Christian courage which God has implanted in us.

**Definition.**—By native ministry, we mean the native human agency for ministering to the spiritual needs of the people,—including Pastors, Evangelists, Deacons, and Deaconesses, or Bible women.

**The need.**—As the number of churches in Assam is still very small, the number of Pastors, Deacons, and Deaconesses required for them is limited, yet even this limited demand is more than we are at present able to supply. But as our work is still for the most part among the heathen, our great need is for Evangelists—men not confined to one place by pastoral cares, but who are free to travel wherever they can find listeners to their message—men who have a message from God to man—men grounded and established in the knowledge of the word of God, and taught of the Holy Spirit to speak their message in the love of it. For lack of such men the work in Assam languishes. The need of such men is the vital necessity of the hour. For such men we are wholly dependent on God working through His Holy Spirit and His church. If we speak little here of the part of the Holy Spirit in this work of preparing a native ministry, we trust we shall not be thought to ignore or slight Him : for we reverently acknowledge our utter dependence on Him. But we wish to speak here particularly of what God would do through His church.

Hence what we as missionaries in Assam, acting in concert with the churches, should do, as our part, in raising up a company of such men, is what this paper will attempt to briefly outline; for when we have a company of true Evangelists, the churches will have no difficulty in finding among their number those who are suited to serve them as Pastors.

The same agency that we require to train Evangelists, will suffice also for Pastors, Deacons, and Deaconesses.

**Materials for Evangelists.**—But before inquiring what agency we require, if we first look at the material we have from which we hope to train this ministry, it may help us much in the whole inquiry.

It is of course among the converts from heathenism and the limited number of converted ones, who have been brought up in Christian families, that we must look for those who shall be evangelists.

For the most part I think the native ministry of the near future will be composed of young men and women who were born in heathenism and brought up in its poisonous atmosphere—those who in their earliest childhood were taught by their own parents' lips all forms of lying and deceit and filthy communication—slander, back-biting, and reviling abuse. Their meagre stock of information was drawn from the vile stories of viler gods whom they were taught to bow down to and worship. Having an almost endless number of adjectives attributing all imaginable excellencies to God, the histories of their gods show them to be but monstrosities of basest men, and the effect produced in their minds was an utter confusion of right and wrong, of good and evil—that turning over to a reprobate mind, which is characteristic of all heathenism. Of a holy and just God, who cannot look upon sin with any degree of allowance, they had no conception. Of the revelation that

that God has made of Himself in His word and in Jesus Christ they probably first heard and understood shortly before their conversion.

Of the contents of that revelation and of the Person, life and work of Jesus Christ, they have only the crudest and most elementary notions. They were convicted of sin and failed to find any remedy for it in Hinduism, Islamism, or Pagan rites. They heard of Jesus and said in their hearts, "He is the Holy One of God," and they became his disciples.

Now, are they ready and fitted to do the work of evangelists? Keep in mind the great difference between these and those who are received into the churches at home.

If those born in a Christian country, brought up in the Sunday-school, learning something of the Scriptures almost every week of their lives, since their earliest recollections, need years of systematic training in order to preach the truths of the Bible, do these who know almost nothing of it and whose whole training has tended to unfit them for a right understanding of it, need less than this?

It is true that God can take just such men as these and so endue them with the Holy Spirit, that without further instruction from man or by man, they will become great preachers of the wondrous gospel. But this is not His usual method. He gave us one Nedhi Levi in Assam; but in 50 years he has given us but one. The lesson is obvious. We must train the workers.

**Method of Training.**—For our method of training we look to the Bible. God gave the Jews a hereditary priesthood. To train this priesthood for its special work Samuel established the schools of the prophets.

The method seems to have been a spiritually minded teacher instructing his pupils in the law of God.

This method varying according to the circumstances of the people, seems to have obtained till the time of our Lord. What method He adopted is familiar to us all. Personal

contact, close and long continued, with a living teacher, showing his pupils by word and example what they were to do; and when they had learned a little, sending them out two by two, to try their attainments. He was the model teacher—incarnating truth in his life, breathing it in his words, illustrating it by lessons from nature and life as seen about Him, and enforcing its claims by personal obedience to it. Nineteen centuries of experience have not been able to improve on his method, but Christians of all ages have made this their model and striven to attain to it.

Doubtless this is the method for us to follow here. The living teacher should be in pretty constant contact with his pupils. The text book should be the word of God. In the study, and in going about from village to village, he should be with them, instructing their minds in the truth, leading them to act it out in their lives.

The teacher should be a constant inspiration to his pupils. To make them mighty in the Scriptures should be his single aim.

**The Agency for Training.**—Given such material for a native ministry as we have outlined, what agency for training is required to make it an efficient ministry?

I reply (1) A missionary to give his first attention to Scripture instruction. (2) An organized plan throughout the Assamese speaking portion of the mission, to bring together for instruction such converted men and women as the missionaries and churches deem suitable candidates for the work of Evangelists.

Although the number of Assamese-speaking converts is still small, and those among them who would become evangelists are few, still I am persuaded that nothing short of the measures which I have indicated will be adequate to give proper training to these few. It requires just about as much of the missionary's time to teach a class of four or five, as of fifteen or twenty.

It is objected to this plan that it is too expensive, and for years the cheaper plan, of letting the missionary at each station give to this work of instruction whatever time he could spare from other pressing duties, has been followed.

This plan has the merit of cheapness, and also brings each missionary into beneficial contact with the native workers; and we would heartily endorse it, but for the fatal demerit, that it *does not* give us the needed supply of trained workers. The plan has been tried in Assam for the past twenty years or more, and has resulted in a drought of trained workers that is the lamentation of every missionary; and this failure has not been on account of specially unpropitious circumstances during these years, but on account of the inherent weakness of the system.

The average number of years a missionary is on his field, is few. For the first few years, as we are painfully aware, he is practically both deaf and dumb, by reason of the strange language. Then there are times of sickness and other interruptions to be allowed for. These, together with the frequent changes of workers, make it utterly futile to hope that systematic training through a series of years will be carried on, as long as it is left to the odd moments that this and that missionary can snatch from other pressing duties. The plan has proved itself a failure through a series of years, in every one of our stations. Let us cease to rely on it and try another.

Given the special Missionary Instructor for whom we plead, and there will still be needed all the training that the missionary at each of the several stations can find time for, in supplementing his special work.

The new school would not be a full-fledged Theological Seminary at the start. But broad plans should be laid for years to come. It would develop according to the genius of the people and the necessities of the field.



The churches will need education with reference to it. They should be taught to look upon it as their institution. They should discern among their members those who give evidence of being called to this work of Evangelist, and should encourage them to attend the school; and should, as soon as practicable, contribute towards their support, thus helping the school financially. In the practical working of this plan there will be need of great caution. The matters of detail will require the best wisdom of all the missionaries and churches. A man-made ministry must be guarded against. It is as paste to the diamond,—as counterfeit to the genuine coin.

The conduct of the school would have to be such as not to invite those who might be seeking the work on the supposition that godliness is a means of gain, and yet it must not repel genuine workers. It must not foster habits of laziness, to which the Assamese character is too much addicted. We can foresee many obstacles to the successful working of the project, and doubtless many more, now unforeseen, will have to be encountered and overcome. But these must not be allowed to frighten us into doing nothing, or they become the devil's snare to us.

Give us (1) the man with a God-given fitness for teaching, and on whose heart the Master has laid this burden; designated by the Society for this special work and provided with the necessary means for it; and (2) a plan of work, on which all the missionaries and churches are agreed and heartily cooperating, and we shall yet see in Assam, a native ministry that "needeth not to be ashamed, handling aright the word of truth."

#### DISCUSSION.

Mr. Clark said:—Dr. Murdock, fifteen years ago, advocated a Theological Seminary for the Assamese. There were then five

missionaries in the valley of Assam, not including the Garo field, and about one hundred and twenty-five converts. The decision of the Executive Committee was against it, on the ground that the missionaries could do the work as they were. The China missionaries, who have more converts than we, but no theological school, gather in those men seemingly promising, give them a little instruction, try them, and then, if efficient, give them more. Could we not do the same? I feel that God has not yet given us the suitable men for a theological class. I think the missionaries need this contact with the native preachers, and so we may for the present follow the China Mission plan. There are very few Assamese Christians. What we now need is, I conceive, a work of the Holy Spirit, to raise up the men.

Mr. Gurney said:—We want a class of trained, energetic preachers; but I do not see how we can get them by desultory station teaching. We need the theological class, and at a station where they could have practical work while pursuing their studies.

Mr. Witter said:—We need, as already stated, Bible instruction; and this must be given to a class, call it a theological school, or what you may choose. And this must be in the hands of one able to give his whole attention to this work; who can lead them into work. The class could be sent back to the different stations to labor during the cold season.

Mr. Moore, in reply to a question, mentioned eight in Nowgong, who, he thinks, ought to be under this constant training, and said:—My objection to the plan advocated by Mr. Clark is, that the frequent change of missionaries militates against all doing this work. Let one missionary make this his special work, and, even though called temporarily to take up the work of another missionary, let him take his class with him, and still make this his chief work. Let also the other missionaries teach their preachers all they can. The students must have an instructor to help them in the study of the Scripture, if such study is to be profitable.

For ten years in Sibsagar, seven years in Nowgong, and seven years in Gauhati there have been none who could give their time to this work.

Mr. Clark said :—My opinion is that the twelve Apostles would not have passed muster, under the educational tests of to-day. We have too exalted an idea of what is required, we want to limit God in His mode of labor. Remember Kothabyu, an ignorant man, but see what success. We want to be independent on our own field, and I do not think we need so much education.

Mr. Witter said :—All that any one has advocated is, that we have men who know the Bible. No one has suggested high education. We must give them this Bible instruction, in order to fulfil our duty in obeying the Great Commission.

Mr. Clark said :—The preacher's work is an inviting calling. The Assamese are very deceitful. If we take young men into this school, and keep them in five or six years, we put them into this calling, and nothing but venal conduct will displace them.

Mr. Gurney called attention to the inefficiency of their preachers.

Mr. Mason said :—There can be no doubt that if a man is called of God, he must have instruction as fast as he can assimilate it. My real opinion is, that the closing of the Nowgong Orphanage may have been a wise move. I believe that there are men on the Garo field, less educated, but more efficient in winning souls than any from that school. Yet I think, that if there are the God-called men in different stations, I would, to save missionary strength in teaching, advocate their being gathered into a class under one teacher. I think that any man, though his time be engaged in translation, could give some of his time daily to teaching one or two. I believe that our first duty is to seek that the men may be brought forth.

Mr. Burdette said :—Mr. Gurney and Mr. Moore have attempted the plan suggested, and the results were unsatisfactory. Mr. Mason tried it for two years, but was obliged to give up the class at the middle of the term. My own experience has been, that such an arrangement is very trying.

Mr. Clark inquired what regular work Mr. Burdette had, beside his school, and Mr. Burdette replied.

When the minutes of this discussion were read, Mr. Clark further said, that he had tried the proposed plan for two years, with two of the best members of the Molung church, and had met with a good measure of success.

## THE CLAIMS AND CONDUCT OF MISSION SCHOOLS.

BY REV. C. E. BURDETTE.

### *I.—Claims.*

There are some who object to all expenditure of missionary resources upon school work. There are others, it may be said without much exaggeration, who consider intellectual enlightenment and discipline the sole requisite for the conversion of the heathen. It is not necessary to discuss these two views at length, many shades of opinion are brought out by modifying the meaning of the terms knowledge and education. Mutual distrust is probably the principal feeder of the two extreme parties, but they may rely upon principles so divergent as make it impossible that any third party should be simply a compromise, a mere fusion of the other two. If knowledge is man's supreme need and the chief pre-requisite to conversion, then surely, those who know the most are nearest the kingdom, and are fittest subjects for preaching and exhortation, and the first step of evangelization must be, the increase of knowledge. But if knowledge in a single department alone is the sole condition of repentance or a guilty failure to repent, and if, in that department, the heathen are a light to themselves and know the invisible things, the glory and Godhead of the Creator, from the visible creation and from the voice of their own conscience; then it is not knowledge that is lacking, but choice, and the work of the evangelist is accordingly different.

But practically it is not difficult to adopt many suggestions from both sides. While we may not delay the appeal to conscience and will, under the misapprehension that the heathen are not yet competent to consider such an appeal,

not yet responsible for rejection of light and election of darkness, we may still consider it unwise to delay attention to instruction and intellectual training until after conversion is assured. While we may grant very readily that neither knowledge nor discipline nor manner nor all combined can make a man a real preacher of the Gospel, and may remember that a passion for learning may destroy true piety; we need not forget that knowledge is power, resource, opportunity, and may certainly refuse to confess broadly that good learning is an evil and should be discouraged. Most missionaries believe that something more than what commonly goes for knowledge is needed to bring about repentance, and that the almost total lack of such knowledge is not incompatible with genuine conversion; yet, in most missionary circles, the usefulness of schools which give a good degree of secular instruction passes with hardly a challenge. The following paper has regard to schools maintained for the practical ends before indicated, not to either one or the other theory of the relation between enlightenment and conversion.

**The Presumption in favor of Schools.**—If there is anything which the missionary desires to introduce or explain or commend to a heathen people, it seems as well to do so systematically in a stated place, to enrolled pupils under the discipline of a school as in other ways. It is an advantage for the missionary to offset his general unpopularity by the respectable title of teacher. It is an advantage to have access to the minds of heathen, old or young, while in the receptive, trustful attitude of a school.

Schools have always been considered a good means of disseminating knowledge of any kind, and especially for the instillation of new principles, good or bad. Books and doctrines have depended largely upon the appearance of a teacher deeply impressed with either their truth or their



expediency, who stamped them upon a school. The introduction of branches of study distinct from, and even hostile to, the main purpose of the teacher, has not proved a barrier to false teachers, but has proved an opportunity for him to pervert and weaken for the time their proper force. A true teacher with a book which must come into blessed and helpful relation to every phase of human life, either national or personal, may hope for the same success, only more lasting. Schools were resorted to by men of God to stay the apostacy of the Jews, not without good results; schools have certainly been profitable in early Christian missions, notwithstanding attention to secular branches and industrial training. If criticism proves present schools corrupt, they should be reformed; but they must be proved bad before they may be safely abolished, either wholly or in their higher grades. Nothing in this world is better, but perhaps no good thing has been more terribly corrupt than the organized Christian church; it has been often reformed, but no good man wishes to see it abolished, or limited in its legitimate work.

**Written Scriptures necessitate some Literary Education.**—The use of letters is not only an approval of the study of letters but tacitly enjoins such study. The use of letters in preserving and transmitting religious truth has express Divine sanction. God Himself wrote the Ten Commandments *on stone*. Teaching, which men received through visions and dreams, they must commit to parchment. What was once given without letters must be acquired afterwards through letters. It was not necessary that our Saviour, by some Oriental magic, should live through and manifest in a brief lifetime the patriarchal, Mosaic and prophetic periods. Taking his proper place as the crown and fulfilment of all, He charges hypocrisy upon the religious teachers who reject Him of whom Moses wrote, of whom the Scriptures testify.

It was expected that pious men would acquaint themselves with God's written word. In the early Christian Church more attention was given to spiritual revelations; but the old scriptures were by no means set aside, and Christian Scriptures were soon provided.

The light of Nature does not remove the necessity of a knowledge of the written word; it is a great advantage to have direct access to the oracles of God. The presence of a human teacher does not remove it, for the Scriptures are higher than the teacher; though some might learn from the teacher through oral instruction, their number would be few and their attainments slight, compared with what might be accomplished where all could learn directly also from the Bible.

It does not impugn the catholicity of the Christian Scriptures to say that they need to be explained to people of other places and other ages than those in which they were written, nor their simplicity to say that considerable care and intellectual acumen are necessary to understand the explanation of some parts of them. These considerations have especial weight in a heathen land. Some education and training is doubtless necessary.

**The Gift of Teaching points to School-work.**—God teaches men directly by His Spirit, but He also chooses men to be His mouthpiece to others; the power to teach others is recognized as a gift of the Spirit; some may possess this gift in such a degree as to devote themselves solely to teaching. Instruction in the word of God must be the conscious purpose of the missionary teacher; but teaching in one of its phases or stages must not be divorced from antecedents which make that stage easier, nor from successive stages in whose achievements it has a right to share. The teaching of letters which makes the Bible accessible, and the training of the mind, which makes such access more profitable, are

properly parts of the teaching which removes verbal and historical obstacles to the understanding of its language. The schools which teach the alphabets of reading or reasoning may urge a strong claim upon those who wish to present truths in books or appeal to the understanding for credence or confidence.

We are to teach others who themselves are likely to become teachers. It is no new statement that a Christian requires considerable mental training to venture upon a systematic presentation of the truths of Scripture and a settlement of questions arising in ordinary pastoral cares. This is especially true amongst people brought up in error and surrounded by false teachers. The promise of the presence and aid of the Holy Spirit in every case of extremity does not conflict with the injunction to meditate on these things and to let our profiting appear to all. It does not seem wrong or foolish to seek means for improving a man's power of meditation, to furnish him with information which will increase the profit from his meditations. It seems presumptuous to neglect this in training teachers. David was blessed in the use of the stone and sling to which his contemptuous brethren limited him; but he was not blessed in neglecting military training, nor rebuked, afterwards, for girding on the sword of Goliath.

**Other than Mission Schools fail to co-operate properly with the Missionary.**—It is worth noticing that, if the Christian Missionary withdraws from secular school-work, children and youth are left in the hands of non-religious, heathen, or irreligious teachers. In many countries there are already secular schools; by the time a missionary is ready to abandon school-work in any country, Government schools will be established in their place. It would be strange if heathen schools should prove suitable coadjutors in mission work. Christian teachers do not always use schools to the best

advantage; but what is the weakness of the Christian teacher, becomes the predominant trait, if not the settled purpose, in the common schools of a heathen country. It is not only that a false religion is taught; such an evil would not be without its compensation. It is the lack of all purity and principle which follows upon estrangement from God that forms the chief objection to them. The earlier stages of education under Government are likely to be in the hands of teachers whose example at least trains pupils to deceit and immorality, and greatly diminishes natural manliness and moral courage. The actual intellectual advantages found in such schools need not be despised, nor should the servant of God feel unduly dismayed by the hindrance to his work which they present; but it seems foolish to place ourselves in avowed dependence upon them, and it may be wise to be at considerable pains and expense to avoid both their deficiencies and their faults by the maintenance of schools under the more or less complete control of the missionaries.

**Claims for Financial Support.**—If the schools call for establishment they call for support. Of course the people themselves or the Government should support them. But the people often prefer different schools, and the Government establishes a public school system to suit the vast majority of the people. It is not for us to let them run on to their own destruction; what is worth a missionary's labor is certainly worth a merchant's money. We are their debtors; let us try to pay them in whatever coin will make for their salvation. The same God who gives the Holy Spirit to them that ask Him, deigns to give more lavishly, if anything, the sunshine and the rain; the people who complain of the cost, and the missionary who shrinks from the labor of teaching the heathen arithmetic and grammar, may find the Divine hand loth to entrust them with more exalted service.

**Objections.**—It is sometimes objected to school-work, that the Savior and his apostles did no such work. The Lord Jesus and Paul certainly did a good deal of teaching and explaining the word and providence of God. It is significant that in their preaching, as in that of the prophets and in that of effective preachers in all ages and places, the preacher relied upon appeals to that which was already clearly known and accepted by their hearers, as the result of long instruction and discipline. The Athenians liked novelties, but they seem to have been disappointed in Paul. It is significant, too, that the effect of apostolic preaching seems to have been either trifling or transient except in countries where Judaism had spread a knowledge of the true God and of the Old Testament Scriptures, if indeed the Divine wisdom ever allowed them to exceed the limits of these regions to any considerable degree.

It would be a thankless and nearly impossible task to examine practical criticisms on mission schools. It will hardly be denied that there are workers in Christian missions who are more efficient and not less devoted for their training in mission schools. Much that is objected against schools seems to be simply complaint against disappointing results from the whole sum of missionary effort. That all converts from heathenism are not good, that many of them are bad, that some of the worst are occasionally put to the front, is no more than can be said of converts in Christian lands, and may possibly be the failure of preachers as well as of teachers, of churches as well as of schools; it may result from indiscreet zeal in evangelistic work as well as from worldly ambition in school-work. There are some patent hindrances to the ideal success of mission schools. Hindrances arise from impaired vitality and from seasons of illness, from imperfect acquaintance with the people and their language, and from enforced attention to other things



which are given precedence over school-work. Sometimes, doubtless, there may be the temporary withholding of the divine blessing. Aside from these and like considerations, it may be well for us to confess the truth of the adage, "Like priest, like people." Perhaps our dominant characteristics do lay hold upon our pupils, but we do not care to confess it, and blame the schools for not realizing our professions and dreams.

## II.—CONDUCT.

It is difficult to present clear suggestions, much more so to lay down a definite plan for conducting these schools. It need not encourage the neglect of moral and religious training in any school, to say that the necessity of it is greatly emphasized in mission schools. The missionary, as a simple matter of course, proposes to counteract the whole force of all the home and social influences which surround the pupils while out of school. It is a task which must command his most intense and constant endeavor; every good means, direct and indirect, must be brought to bear on this, and in the school, in every possible right way, pupils must be habituated to the reference of all questions to Christian considerations and standards. The teacher will do well to assume constantly, as he will often clearly know, that the moral tone and general bias of even Christian homes is far from helpful to his deepest, dearest purpose. He is probably more alone than his most lonely fancies picture him, and day by day, the priceless opportunities of his school-room are passing, and bearing away the objects of his effort and prayers.

There is need of the utmost care, but there is also room for indefinite variety in details without hindrance to the teacher's purpose. We may not hope by any system to insure either the beginning or the progress of a true Christian life, without divine interposition. Trusting in such intervention, in many instances where we cannot clearly

determine what is best, we may fearlessly do the best we know, and we need not be surprised if methods quite diverse succeed equally well. The same Spirit, operating variously through different gifts, will awaken through all alike the same life and perfect from it the same fruit. The teacher, the preacher, the exhorter, the learned, the less learned and the apparently ungifted need not fear to take up specifically school-work in missions, where necessity is laid upon him; provided only, that love for his charge and humility before his Master assure him that he is not of those whom "I have not sent, yet they ran," but that, hearing the cry of need, he humbly but confidently responds, "Here am I, send me." The earthen vessel will first magnify and afterwards share the glory of God. On the other hand, the man who feels that he has preeminently the gift of teaching, unless his ultimate reliance is the same as that of the ungifted, need not expect any crown of rejoicing for the successful conduct of a mission school. He may impart much instruction, but he will lack power, and the last day will declare his work a failure. Peculiar gifts, peculiar antecedent training and after all, peculiar subjects of their care must more or less modify the methods of individuals in the work of instructing and training the minds of their people; yet I firmly believe that all may hope for equal success in the common work of all, the development of an intelligent, spiritual Christian church. With this somewhat extended preface I may venture the following suggestions, having particular reference to work in Assam.

**The Method of Instruction.**—Five principal topics seem to arise in discussing the matter of the conduct of Mission Schools, namely, the method of instruction; the selection of a dialect; the branches of study; the extent to which instruction in all branches or in special studies shall be carried, and discipline. There should be progress, rapid if

practicable, gradual if necessary, from the methods most acceptable to the people to those most approved by contemporary educational authorities and by the missionary's own judgment, especially the latter. A people may be so ignorant that all methods will be alike new, or so docile that the missionary's preference will be a sufficient recommendation of any. Naturally, however, the earlier pupils and helpers will be more or less attached to methods in vogue amongst their fathers or their more cultured neighbors, and will be inclined to commend such methods to others. Fire should be fought with water rather than with fire. The stubbornness of the native is not likely to yield to mere obstinacy on the part of the missionary. Wise concession joined with intelligent persuasion will be more likely to beget a responsive spirit of concession, and even if this be not so, kindness will not fail in the long run to compel confidence from which, sooner or later, favoring circumstances will probably bring about submission to the missionary's judgment, if it is correct. At the beginning the missionary should cultivate a consciousness of his own deficiencies. He may be well-versed in facts and approved educational methods; but he probably has a very imperfect acquaintance with his people, and is so far incompetent to decide just what they need and just how it may best be given them.

The method of instruction is not unimportant; but it is of less importance than the subjects of study, and both together are not so important as it is to secure a friendly hearing for the gospel. Unwise haste or imperiousness in the matter of a method may awaken a spirit of antagonism to the missionary which will revolt against the substance of his instruction, and make it more difficult to gain attention for subjects which he considers of vital importance. On the other hand, by avoiding side issues, the missionary gains much in real power for pressing the great point at variance

between a Christian teacher and a heathen people. Besides, this undue attention to method may lead pupils into superficiality which makes going through school and getting an education identical. I have found little difficulty in securing conformity to methods which I preferred in classes which I have personally taught. How far pupils will adopt these methods in their own work is another question.

**The Selection of a Dialect.**—It is quite indispensable that the people should hear in their own tongue the wonderful works of God and, therefore, that portions of the Scripture should be issued in every considerable, and considerably distinct dialect. But the scholar's pride in the language which he reads in school makes it advisable to issue elementary reading-books at least, in all such dialects, in order to insure the reading of vernacular scripture in the hearing of the illiterate. After the issue of these books, a literary language should be selected, combining if possible slightly differing dialects; in this the whole of the New Testament should be provided, and it should be used in any further text-books prepared by the missionary. If there is a language which can truly be called prevalent over a large adjacent region, the more advanced text-books should rather be provided in this language, especially if they can be obtained without the labor of personally preparing them. If there is a kindred tongue in which there already exists a considerable and pure Christian literature, a good deal of pains may be well spent in bending education with all reasonable speed towards that language. The existence of a literary language distinct from ordinary speech is indeed a misfortune, but in some circumstances it may be expedient to employ such a language for a number of years, even for generations. The final prevalence or permanence of this language is a problem that will solve itself, possibly without much further direct assistance from the missionary, and probably with little

regard to his direct opposition; his principal care should be, to notice the trend of progress and to take advantage of it.

**The Branches of Study.**—The one thing needed by the people, the one peculiar thing to be imparted by the school is a knowledge of the word of God. The best course of study for the accomplishment of this purpose should be honestly selected on approved pædagogical principles. It seems hardly reputable to use secular instruction as a bait, unless it be in cases of extreme personal unpopularity and peril. It is not well to commend schools to villages while waiting an opportunity for directly commending the gospel. The first commendation will not be easily withdrawn and, not to discuss the direct effect of such tactics upon the missionary, the change of front is likely to harm him in his relations to the very best of the people. The purpose of the school should be promptly, continually and clearly declared.

But the fact that a mixed course of instruction will give hope to some that they may get a free education and yet escape the influence of the gospel, ought not to weigh against sound reasons for adopting such a course. It seems to be generally acknowledged that a preceding or accompanying course of discipline and general instruction is helpful in the pursuit of a specialty. In most heathen lands there are too great advantages in even a slight education to warrant venturing upon any considerable preliminary course of discipline or general instruction. It only makes the matter worse to offer direct or indirect especial material compensation as inducement to take the subsequent special course in Scripture study. It seems best, therefore, as soon as the pupil is able to take up memory studies and logical exercises, to introduce scripture studies into the course. A marked distinction between the two parts of the course should be



avoided as far as possible, but good attention to the Scripture lessons must be strictly required. I have found it profitable, in the case of repeated failure in an unpopular study, to require rerecitation in the hour of some favorite. As the class nears the close of the contemplated course of general instruction, the course in the mission school should become more purely religious and scriptural. No encouragement should be given to hope for elaborate instruction in other specialties at mission expense. Any pupil who, after so much attention, cannot be trusted to pursue special courses in the ordinary schools of the country and to win his aid by merit, is unfit for the leadership which requires education in secular specialties.

**The Extent to which Instruction in All Branches or in Special Studies should be carried.**—The extent of the course of instruction before taking on a purely religious character, and the extent of special instruction provided for any class thereafter should be modified by two considerations. First, the degree of culture of the people amongst whom the education is given. Great intellectual disparity between the educated and uneducated classes is unnecessary, and any considerable unfilled gap between the two is quite undesirable. It is better to aim at a gradually ascending scale of education, seeking constantly to increase the number in each grade by recruits from lower grades. Natural gifts, especial diligence and divine providence will develop leaders among the leaders and raise up progressive spirits in every class. Second, the presence of more or less skilful and cultured teachers of error. All would probably agree that, from the very beginning of his work, the missionary in such a case should be awake to discover a few disciples properly gifted and of suitable temper, and should begin to lead them on in a considerable course of such general and theological instruction and training as will enable them to confute false teachers in fair debate.

Perhaps the most serious task will be to impress upon the pupils the necessity of using candor and fairness in debate. Every effort should be made to hinder incompetent teachers from escaping difficulties by mere vehement assertion, mystification of interlocutors, or other dishonest feats of dialectic adroitness. Success by such means should be unfailingly branded as the most shameful of failures and as a hindrance to our work. The very stress laid upon sincerity will emphasize the necessity of thorough intellectual equipment, and induce more healthful methods of inquiry and study among the pupils. A desire aroused by such means may, as a general thing, be safely gratified by the privileges of a moderately severe course in Scripture and Theology.

**Discipline.**—The condition of most heathen people is such that it may be difficult to bring them under all the refinements of school etiquette and decorum. The rules of the mission school, therefore, should be few, but they should be vigorously enforced. They should relate as little as possible to personal relations between the missionary and the pupil, and should have a clear bearing upon the general efficiency of the school and the mission. This bearing should be freely explained to the school, and if a rule is shown to be unnecessary to this end, it should be promptly and openly discarded. This general efficiency of the school must be the missionary's reliance for securing personal respect to himself and reverence towards his master. Ordinary attention may be given to marked peculiarity in gifts and in temperament, but it will be better to err on the side of severity than to fall into temporizing. The pupils should understand that the school is provided with a view to their real needs and that those who prefer something else should go elsewhere to get it. Diligence in study, promptness and faithfulness in the discharge of assigned tasks should be steadily and sternly insisted upon. Only in this way may we hope to gather about us those who wish to obtain what we desire to give.

**Female Education.**—In closing, various matters worthy of specific mention but hardly involving any new principle, may be noticed. The education of women must be modified by the customs of the people among whom the work is done. The divine arrangement for the prevention of hopeless discord in a sinful race should not be forgotten. “And to the woman he said...thy desire shall be to thy husband and he shall rule over thee;” but it should be remembered that this arrangement is a monument erected to the shame of our race. The women should be taught to submit to their husbands in love as the church to Christ, and seek in education a means of becoming, not men, but better women. At the same time a definite pressure should be exerted to bring all to realize that “there is neither male nor female, but all are one in Christ Jesus.” Where the customs of the country are not actively hostile to co-education, careful attention to American opinion and practice in this matter is, perhaps, the best resource of the missionary.

**Industrial Schools** should be classed with special schools. As a single element in a mixed course, it might be well to give some attention to industrial education. It may be possible to train up fair workmen in some of the industrial arts without very heavy demands upon either the time or the appropriations of the missionary. The diversion of much missionary energy into this direction seems unwise.

**The Personal Presence of the Missionary** should be felt in every part of a mission school. In the beginning, certainly, this will compel the missionary to give a large amount of actual instruction in the school. Even in the village schools, where personal instruction is not possible, an intimate acquaintance with the teacher and a good deal of correspondence should be resorted to as a means of personal influence. I have tried to give attention in my letters to the faithfulness or remissness and progress of individual pupils,

but do not know with what results. The time will come, and should be hastened as rapidly as may be, when the missionary's presence will be felt through teachers who have partaken largely of his spirit and ideas. It is likely that the missionary's hands may be gradually freed for a considerable amount of work, more or less distinct from the school, and his personal instruction limited to purely religious and ethical branches; but a careful watch should be maintained, and any tendency to swerve from a strictly right line should be met by prompt personal intervention.

#### DISCUSSION.

Mr. Clark said:—I agree with the essayist in all important matters, but think there is an error creeping into many missionaries' minds, as to the power of education to mould character,—using education in the sense of ordinary secular education. At home they are learning that education is practically powerless to mould character. Moses, instead of introducing Egyptian sciences, &c., taught simply the law. Schools cannot do the work. Our need is of the work of the Divine Spirit.

Mr. Gurney said:—I believe that our education should be mainly religious education. I feel the need of education in our Kolh work. We want men able to think.

Mr. Mason said:—I agree that secular education is powerless to mould a man's character, but still we must have the elementary education. There may be danger in the result of class-room discipline. We need some methods for helping to develop capable minds. Not even logic can mould character. The heart must be touched. Education is necessary for development, but we need be careful that we be not led into error by our own preconceived ideas.

Miss Bond said:—The Holy Spirit, when entering a mind, is a quickening power, and we need education to help the mind develope.

Mr. Rivenburgh said:—I find in our field that there is a lack of any desire to learn. Would that we had it. The effort to educate

the Nagas, thus far, seems a practical failure. I have tried keeping them longer in school, but am doubtful as to what is the best course to pursue. We need more of Christ in the heart, that they may desire education.

Mr. Witter said :—My experience thus far teaches me to steer clear of putting any one in the hills who is not enthusiastic. I think the missionary may well teach personally, at first. My own experience confirms this view. When a man gets to thinking on the word of God, he begins to be a thinking man.

Mr. Clark said :—There has been one difficulty in our work among the Nagas. It was begun in famine times, and has, doubtless, been hindered by the difficulty the people have in getting food. It has also been hindered by want of books. I did not like the system of supporting children, but chose the plan of first preaching the gospel. If the people do not want the preached word, I am willing to stand on New Testament ground and go on to other tribes. Education, as ordinarily understood and conducted, does not, I feel confident, foster spiritual life. I must confess that, all through my collegiate and theological course of study, I had to fight against the cooling down of my first love for Christ. The people in America are awakening to the need of teaching the English Bible more in the Theological schools.

Mr. Witter said :—I have, in my own work, constantly given Scripture study with other instruction. I require the boys to do secular work.

Mr. Jones said :—So far as I know, the work among the Khasis was very slow in the beginning. The missionaries taught daily in the school. I think that, during the first years, the boys were helped financially. We have no particular plan for spreading the school-work, but work on as we can. Twelve years ago, there was a large tract about Shillong without any schools or Christians. I began to travel about, taking a circuit of ten or twelve miles, talking and singing, but never asking them to have a school. The same thing was done the next year. Perhaps after the second or third visit they would welcome us, and begin to desire instruction and a teacher. Then we would send them some one, perhaps a



student from the town school, or from the Sunday school, even a cooly, as all the Christians can read. There are now 8,000 or 10,000 Khasis who can read. Our work has now extended to the border of the plains. Objection has been made, by Government officers, to our having the contents of the reading books so decidedly religious, but we have them so, and keep them so, all the same. The last reader contains the Life of Joseph, Life of Abraham, Fall of Man, &c., and of the first primer thousands are sold every year. Pilgrim's Progress is the third reader, and the New Testament the fourth. We have a large Hindu population in Shillong. We have gained access to the houses of these, and to those of Mahomedans, and preach to them in their houses.

Mr. Mason said:—I think primary schools are an absolute necessity. The people must be taught to read, in order to read the Bible. I think Mr. Rivenburgh is in error in being discouraged at the present stage of their work. Nine years ago there was great opposition to schools in the inner parts of the Garo Hills, but it has, to a good degree, been overcome.

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## WOMAN'S WORK AMONG THE ASSAMESE.

BY MISS ORRELL KEELER.

From the time woman plucked the apple from the forbidden tree and gave to her husband to eat, the curse has rested heavily upon her. She has gone down, down into the depths of sin and ignorance, until she has been despised and counted a degraded being. Nowhere is this more clearly seen and felt than in heathen lands. In all of these false systems of religion, although there may be some good precepts with the false, there is nothing which can elevate or restore her to her former state. Christianity alone has the vital power, and so we go about preaching Christ and him crucified to the imprisoned inmates of the zenana, and to those whose liberty is not restricted by the rigid laws of the "purdah system."

**Commencement of the work.**—Work among women began in Assam with girls' schools. A few bazar girls were persuaded to come to the mission bungalow, where they were taught by the missionary's wife, Mrs. Brown and Mrs. Cutter in Sibsagar, Mrs. Barker in Gauhati, and Mrs. Bronson in Nowgong. Gradually the numbers increased until it was dignified by the name of school. In the course of time the boarding school system was adopted, as the only expedient to cut them off from heathen influence. But as heathen parents would not commit their children to the care of a Christian teacher, our pioneer missionaries went out into the high-ways and by-ways and sought the orphan and the homeless. In Nowgong both boys and girls were received, and the school was called the "Nowgong Orphan Institution." This was in 1843. Later similar schools were established in Gauhati and Sibsagar. It is not my purpose to follow the

history of these schools, except that part which relates to the girls' department of the Nowgong Orphan Institution. The first reports do not speak of the schools separately, but I learn that the boys were taught by Dr. Bronson, with a native assistant, while Mrs. Bronson taught the girls. In 1846, the care of the work was found to be too much for Mrs. Bronson, and a matron was sought. A Mrs. Hill, member of the Lall Bazar church in Calcutta, accepted the position, and proved an efficient helper. In 1847, Mr. and Mrs. Stoddard were sent out to take charge of the orphan school. From Mrs. Stoddard's own letter we learn she acted as matron of both boys' and girls' schools. She was assisted by an Eurasian, Mrs. Fenwick. From this time to 1850 there were some changes and much hard work. Mrs. Fenwick became insane, and both cholera and small-pox became an epidemic in the school. In a truly motherly way did Mrs. Stoddard care for the sick, as well as for the moral training of these orphans. In 1850 Mr. and Mrs. Dauble took charge of the school, but were afterward released for jungle work, a work for which *he* was particularly fitted. The schools were again made over to the Stoddards. About this time we read of revivals in the schools, of improved methods of instruction, of new buildings, and a new philosophical apparatus, sent from America. Never had the school been upon a better basis, nor had the attendance been better. 74 pupils were enrolled. A new and prosperous era seemed in the near future.

**Orphanage closed.**—In 1854, the well-known Deputation from America was sent out, with authority to revise the plan of school work. The revision resulted in the abandonment of the Orphan Institution. This decision was deeply lamented by the missionaries of that day, and also by those of the present, for we feel assured that had the school been sustained, we should not have had such a dearth of trained

helpers as we now have. Our most faithful workers have been the pupils of that school, some of whom are with us to-day.

**School-work recommenced.**—From this time to 1870, but little is on record concerning the schools. In 1870, accompanied by her father, Maria Bronson came to take up the school work. She collected a number of bazar girls into a day-school and for a time the school seemed in a flourishing condition, but her sudden death in 1874 made a sad break. However, Mrs. Neighbor, with the help of native assistants, kept up the school until 1875, when Miss Sweet came to carry on the work. As soon as she had a little knowledge of the language, she endeavoured to work in the school. In 1876 an orphan girl from a tea garden was given her. She at once conceived the idea of a boarding-school for girls. Soon two others were given her. In 1878 I came from Gauhati and brought with me two girls. Thus the number increased. In 1879, Miss Sweet having married Mr. King, an arrangement was made to have the girls boarded in Bapuram's family, his wife acting as matron. Here they remained for six years, but after his wife's death and my return from America, it became necessary that the missionary should herself take charge of them. Accordingly dormitories were made near our bungalow and a matron was found, a native widow, to live with them. The present plan of caring for them is virtually the same as the original one of the Orphan Institution. In addition to their studies, they are taught plain sewing, weaving, spinning and native house-keeping.

**Summary from 1875 to 1885.**—Seventeen girls have been inmates of the boarding-school. Five have married, three have returned to their relatives, one is a domestic in a missionary's family, one was expelled and one died. The present number is seven. Two have passed the Government Lower

Primary Examination, one girl, a member of the school, but not a beneficiary, has passed the Government Upper Primary Examination, and has been sent to Calcutta, to the Bethune School, to study English, with a view of taking a medical course of study under the Lady Dufferin Fund.

**Village schools.**—Several attempts have been made to sustain village schools, but the results have not been satisfactory, owing in part to the indifference of the parents, and the inefficient female teachers we are obliged to employ. One school, however, is still in progress. The redeeming feature of it is that the pupils are required to learn the First Catechism, and the children have taken great pleasure and pride in doing so. Some have committed to memory the whole Catechism.

**Zenana work.**—Properly speaking, Zenana work refers to a work among women who are kept in seclusion, but as we go among all classes, we use the term in a more general sense. But little is on record of the work of our early missionaries. We read of Mrs. Whiting's visits to the women of Sibsagar, and to the Ranee (queen) at Jorhat, and of Mrs. Barker's visits to the women at Gauhati. From these brief statements, we can easily believe our early missionary sisters lost no opportunity to enter every door which was opened to them, and we doubt not that of those of later years it may be said, "she hath done what she could." In order to be definite I must confine my remarks to the last ten years. This department has been attended with many difficulties. As we go about among the women, we sometimes meet a welcome, sometimes indifference, and sometimes a humble hearer. Formerly we could only gain access to many of the higher castes by teaching some kind of needle-work. Now, although but little of this kind of instruction is given, we are usually made welcome, and can get a hearing, when we point them to the "Lamb of God who taketh away the sins



of the world." We find the most opposition from the high castes, Brahmos, and the Mahomedans; though in each of the above-named classes occasionally we find exceptions.

**Spiritual indifference.**—The indifference we find among them to any personal responsibility concerning their souls' welfare, is but the result of their false teaching; for being taught that man is an incarnation of deity, that he is their spiritual guide, adoration and obedience to their husbands and "*gohain*" (priests) is all that is required of them to fit them for this life or the life to come. This idea is more deeply instilled into the minds of those of the higher castes. Yet it is universal enough to account for the indifference in all castes. But we must take them as we find them, show them that we come to them in love and sympathy, endeavour to look at them not only from a Christian stand-point, but from their own, and strive to impress upon them a sense of their own responsibility in the sight of God as well as man; and this thought can never take hold of them until they realize their lost condition, and need of a personal Saviour. While we try to present Christ as the only one who can give rest to their souls, they often say, "This present life is what concerns us most. The future we know nothing about: '*ami ki kam, ki pindhim,*' what shall we eat, and what shall we wear, these are questions which are real and practical to us." They like best of all to tell of their troubles and their physical suffering. Right here, I believe, is a most effectual entrance to their heart. We all like sympathy if we are in trouble or sickness. If we have wisdom we may turn their minds from self to Christ the Great Comforter. And then if the missionary can relieve their bodily ills, she can gain a great influence over them.

**Medical knowledge helpful.**—The little knowledge of medicine I have has been of great value in gaining access to their homes and hearts. In my opinion a medical missionary

could do a good work in Assam. The Government is directing its attention to this subject, but as the attitude of the Government is anti-mission, refusing to have Christianity in any way connected with their medical work, it seems high time for Christian missions to wake up and send out those skilled and equipped in the healing art. At first the work would move slowly, for there are many prejudices to be overcome, and the people would be slow to make any returns for the benefits received. They would expect treatment gratuitously. But with such a woman at the head as Mrs. A. K. Scott, M. D., the way at least might be prepared for a successful work in the future.

**Methods and incidents of work.**—In our Zenana work we have no ideal methods or ideal workers, but we have tried to make the best use of such material as we have. For the greater part of the time, four Bible-women have been sent out, two and two, visiting both high and low castes. They are accompanied by the missionary, when weather and work permit. Our visits extend to the suburbs and surrounding villages. Among these different classes of people, we meet with various receptions. A few, instructed by their husbands, try to argue; others, as soon as they hear the name of Christ, turn a deaf ear, but more frequently, as we enter their yards, we sit down and talk or sing, and soon, not only the inmates of the house come out, but all the near neighbours; and while all do not listen with humble minds, we trust some words do make lasting impressions. Occasionally we meet some interesting and encouraging cases. Before I went to America, we visited by invitation a high caste family. There were the mother and two married daughters. They wanted to learn some wool work. As we continued to teach Christianity we were not always welcomed, and we finally ceased our visits. During my absence, both of the daughters died, leaving the care of their children

to the aged mother. Trouble had softened her proud heart. The words of comfort she had heard were brought to her remembrance. She sent for the Bible-women. She said, "The words of your Shastras comfort me in my trouble, but I find none in our Hindu religion." Now, as we go to her house, she drops her work and will sit attentively, listening and asking questions. I think we may count her as one of the secret followers of Christ, of which there are not a few in this land. Another interesting woman is of a low caste. In visiting one of our regular houses I noticed a strange face. I was speaking of man's lost condition and certainty of death, and inquired whether they had any concern as to their future state. At once this strange woman replied, "Yes, I have much anxiety, for I know I am a great sinner." As I spoke of God's compassion in sending His Son to redeem us from sin, she listened eagerly, as if longing to find rest to her soul. She sometimes comes to our bungalow, and a few weeks ago came to our Sunday School, bringing with her two children, and remained to the prayer-meeting following. Her husband has the Gospel of Luke, and she tells me they read it every day. We believe the heaven is surely working, and although we have few visible results to report, yet our work is not in vain in the Lord.

**Need of Bible-women.**—The great difficulty of this department is lack of efficient and earnest Bible-women. Those we have, though good women, are cumbered with many cares, being widows with large families. Other women among our people, of suitable age, are lacking in every qualification. Young women cannot be sent out. If we wait until our school-girls grow up, our own work may be finished long before they are ready to take it up. How to raise up and train Bible-women is the problem. I have sometimes thought, that, if it were possible to gather into a training school Hindu widows, they might be converted under

Christian influence and return to their people to tell the story of the Cross. Again I have thought, that, if we had facilities for opening a hospital for opium-eaters, we might rescue some and possibly find some valuable helpers. But with each class mentioned above, the difficulty is to get them to break away from former associations; for, until they are liberated from the bondage of custom, from habits of indulgence, however hard their lot, it is not in human power to persuade them to leave their all, and place themselves under Christian influence. The power of the Holy Spirit to convince of sin, to awaken a desire for a higher and better life, is what we need, before we can hope to find earnest and conscientious workers. Is this too much to ask of the Lord? Let us not be faithless but believing. Native workers we must have before any great success can be hoped for, and he who has the wisdom, tact and faith to meet and overcome these obstacles, is the one who does a permanent work for the advancement of the Master's kingdom in heathen lands.

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On the 15th of the following May, the writer of the above, then Mrs. M. C. Mason, was called to her Heavenly rest, and the Assam mission mourned the loss of one whose whole life was thoroughly consecrated, and was a constant outflow of intense love to those among whom she labored.

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## WORK FOR GARO WOMEN.

PAPER BY MIRIAM R. BURDETTE.

**Social condition of Garo Women.**—Before speaking of work for Garo women, I will briefly notice their condition and place. Unlike women of the plains, they appear to enjoy perfect freedom. They attend religious services, go to the weekly market, visit neighbouring villages and, in company with male relatives, often visit distant places. When speaking of a man and wife, the woman's name is mentioned first; this would seem to show respect to her, but the same form of speech among the Karens is said to show respect to the man. The Garos say that the man and not the woman would be offended by inverting the expression. Owing to the fact that property descends through the female instead of the male line, the women seem to have great honor. A more intimate acquaintance with the people, however, shows that the women are not honored by the men but are really held in contempt by them. A man may cruelly beat his wife, but if she so much as strike him once, he can cast her off. It degrades a man to have a woman sit in front of him. She must not eat before her husband has been helped, except under unusual circumstances. The freedom of the Garo woman differs from that of the Purdah-woman of the plains in kind rather than in degree. In both cases, the word of the man is the law that governs her actions. In many instances the Purdah-woman is hardly more bound to her apartments, than is a Garo woman to her work. A Garo woman must help open the jungle and cultivate the fields, help reap the ripened grain, must even help collect material, and assist in building their houses. After the day's work



in the jungle or field is finished, she must collect wood, bring water, clean and cook rice and other food for the family. A woman that would refuse to do this, or any part of it, is in danger of being beaten or cast off by her husband. The details of field work may differ some in different families, and it may differ in different parts of the Garo hills. In the Kamrup, Gauhati District, field work is much less, as the women are not required to assist in harvesting.

**The Beginning of the work.**—Work for Garo women was first undertaken by Mrs. Keith. In the *Missionary Magazine* of July 1874, we read, “Mrs. Keith has commenced a boarding school for girls at Goalpara, which promises to be very successful. There have been, during the last year, ten girls in the school; all of them promising pupils.” In the annual report for 1874-75, we again read, “The girls’ boarding-school was opened, Jannary 1st, 1874, under the care of Mrs. Keith, and in spite of her long and severe illness, has been kept in operation, with intervals through the year. It started with twelve girls but before the close of the year, the number was reduced to ten. Instruction was given in the Garo and Bengali languages, in reading, writing, arithmetic, the catechism of Christian doctrine, and sewing. The pupils have made good progress in those branches and fully demonstrated their capacity to learn. The chief drawback, is the unwillingness of the parents to give up their girls to attend school. It is hoped, however, that a better sentiment, that is, a desire for the education of their girls, will come to influence them.” In January 1885, the girls’ school was closed. Although Mrs. Keith continued it for but little more than a year, permanent good has resulted from her labours for the Garo women. One girl that attended her school married a teacher a few years ago, and has assisted in his school, teaching the girls and receiving a salary of Rs. 4 per month. She was the first Garo woman ever

employed as teacher. She was liked by the people of the village, and not only children but some of the mothers attended the school. Twenty-two girls were enrolled at one time and there was a good enrolment for several years. The school was conspicuous for the attendance of the girls. Others, taught in Mrs. Keith's school, are now Christian wives and mothers, letting their light shine in their homes and among their associates.

**Later work, 1881—1886.**—My work for Garo women, has been principally school work. The first duties, after coming to the country, were, to learn the language and have a house built for myself, and school-room for the girls. Before either were accomplished my health became so poor, I was obliged to drop all and leave Tura for a rest and change. Near the close of my third year, 1881, with health restored, I was ready to open my school and sent out word, through the Achikni Ripeng, to the people to bring their girls to Tura. I had not learned much about the people, and in my innocent heart really expected they would do so. I smile now as I look back to those days and remember how I sat by my window day after day to watch for the coming of the girls. If I chanced to see a man with a bundle on his back, I would smile and say to myself, 'Oh! perhaps some girls have come to school.' Vain hope! at that stage of female education, or the desire for it, I might as soon have expected a fairy to bring me a fortune. Thus the weeks went by. I was very much disappointed but not discouraged, and decided, if the girls would not come to me, I would go to the girls.

**A Tour.**—December 26th of that year, I started on my first tour among the people. My coolies and attendants were all heathen Garos but one. One Christian school boy was with me the first two weeks. The journey from Tura to the first Christian village occupied one week. The path was

through forest and jungle, over mountains and streams. Nights were spent sometimes in a grass hut, sometimes in a tent pitched by the wayside. Although I was warned not to expect too much success in collecting girls for my school, I was surprised and pained to find so much indifference to female education. Six years had passed since Mrs. Keith's school had closed, and a girls' school was almost a novelty again to the people. I went from village to village, stopping but one night in the smaller villages where there was no prospect of getting scholars, spending several days in the larger ones. The people were cordial and friendly, but when the school was mentioned they were usually silent. The girls were anxious to go, but their friends opposed them. Fifteen villages were visited, in the last of which the meetings of the association were held. There I met the missionaries from Tura and had the pleasure of hearing and speaking English again. The girls that wished to go to school had agreed to meet me at the association. At the close of the meetings ten girls returned with me to Tura, where we arrived February 10th, 1882. All but one of the girls were orphans and most of them were glad of a place where they could get support.

**The Beginning of a school.**—Prayers with the scholars were instituted in the tent while on the way to Tura, which were kept up regularly. A woman's prayer-meeting was held every Wednesday. Both services proved of great spiritual benefit to the scholars. The girls were instructed in Bengali reading, writing, spelling, and arithmetic, and Garo reading, writing, and spelling. Sewing was also taught. Scripture was taught every evening at prayers and in Sabbath school. At the close of the school year, all but three returned to their villages. The association met in Tura that year and, hoping the parents and friends would bring the girls in when they came to the meetings, I did not go after them, but spent the

vacation in trying to tell the story of the cross, in the villages near Tura. At the close of the associational meetings, I found that only one former and two new pupils had come into school, a decided and discouraging falling off in numbers. During that summer much time was spent in prayer, asking for wisdom, for willingness to do anything in my power to interest the people, and gain their confidence and that I might be guided in the right way.

**A new plan.**—I finally decided to spend at least one season in one of the large Christian villages and open a girls' school there. A bamboo house was built for me in Nisangram and the dry season of 1883-84 was spent there. The next day after my arrival in the village, the teacher said to me, "I fear your coming will break up my school." I asked why he thought so. He replied, "There are seven girls in my school now but some of them say they are not coming any more because they are afraid to recite to you." I felt almost discouraged and said, If my coming is going to have the opposite effect from what I had hoped, I would better return to Tura. I went to see one of the girls and after talking with her awhile she promised to come to school. The next morning there were fifteen girls present; the pundit was astonished and my faith in my undertaking was strengthened. The number increased from day to day until thirty-eight were enrolled, some of them coming as boarders from a village nearly a day distant.

**Encouraging success.**—At the close of the dry season twenty-one girls returned to Tura with me. Not only orphans, but those whose parents were living were allowed to go. From that time there was a decided change in the attitude of the people, and the station school seemed to be hopefully established. Most of the girls remained through the year and all who remained returned the following year. 'Tis true many of the people are still prejudiced; enough,

however, have been won over to assure us the time is coming when female education will be sought rather than opposed.

**An incident.**—There was a good deal of excitement in and around my house the morning I left Nisangram for Tura. Some were crying to go with me, others because their friends were going. One girl about fifteen years of age very much wished to go to the station school, and I was equally anxious to have her go. Her mother was sick with Kalahazar, Black fever, though able to be about. As we were getting ready to start, the girl came slowly and sadly to my house with her bundle of clothes and rice for the journey. I said to her, I am glad you can go. The tears came to her eyes as she replied, "My mother is not well but she told me that I am getting so large, I must go to Tura now if I am ever to go. I do not wish to leave her, if she should be very sick, my younger sisters cannot care for her as I can, and if my mother should die while I am away I will always be sorry for going." I told her to remain with her mother if she felt so sad about leaving her, and if she recovered, she could go to Tura the next year. As we were talking, her mother came, and when she saw her daughter crying, said, "My child, why do you cry? Do you not know that God can take care of me? You must not worry; if I die I will be with Jesus. Go to school and learn all you can and may God be with you." The mother then returned to her house. The girl said, "I cannot leave my mother," and as we left the village, she returned to her home. The year passed and the next touring season found me in the village again, for a few days only. Immediately on my arrival, I enquired about the girl's mother, and was told she had died the day before, and that the daughter was sick with the same disease. I went to see her and found the report true. Her first words were, "My mother has gone." I said, "Yes, God has taken your mother and now you are sick." "Yes," she replied, "and I know I will die soon; but



I do not think of myself I think only of my mother." A few months later, the loving daughter went to join the mother for whom she had sacrificed her young life.

**Need of Religious Instruction.**—Living in the native village gave me an opportunity that I could have gained in no other way of becoming acquainted with the every day lives of the Christian women. There are some earnest, uoble, self-sacrificing Christians among them, but, judging from what I saw and from what I learned by asking questions, there is undoubtedly a great work to be done among them. There seem to be comparatively few that have an intelligent idea of what is required of a Christian. They have been baptized and have given up sacrificing and drinking ; aside from this, the habits of a great many differ but slightly from the habits of heathen women. Very few attend the prayer-meetings. They attend preaching service, but as their custom compels them to take the back seats, they hear very little of the teaching of the word. Many of the school girls, even those that have always lived in Christian villages, some that had been Christians a number of years, did not know how to pray when they entered my school. Often in the woman's prayer-meeting have I heard such words as this: "Before coming to school, I never prayed. I would attend preaching service on Sunday to visit, not to hear what the preacher taught." One girl said, "I did not know that I must try to overcome the evil in my heart; I thought that because I had been baptized I would be saved. Now I know that I have been living contrary to the will of God." She asked very earnestly that we would pray for her.

**Ready for the Truth.**—After being taught that each professing Christian is responsible for his or her misdeeds, that each one, man or woman, old or young, will be judged according to the deeds done in the body, many of the girls earnestly tried to live true Christian lives. Some of them

soon became so desirous of knowing the Scriptures, they would come to me in season and out of season to be taught. Eager to know the will of God, and, after knowing, anxious to do his will.

**Conclusion.**—In my work I have found personal conversation the most successful method of winning souls to Christ. An audience of one is usually attentive. Such effort has often resulted in conversion. Many a morning have I spent in my garden, apparently to show the gardener where to plant the seed, really to talk with him about the salvation of his soul. One gardener was converted and is now an earnest Christian worker. One young woman slave, sick with consumption, had been driven from her master's house to die in the jungle. I took her to my place, and day by day told her of Jesus. She died professing faith in him. Many other incidents could be mentioned in connection with my work in the Garo Hills. Near the close of 1885, this part of the work was necessarily interrupted by my transfer to Gauhati. One trip has been taken through the Christian villages in the Kamrup district, and a small beginning has been made towards a station girls' school for Garos and Assamese. During the eight years spent in the work, a few, I trust, have been won from the ranks of heathenism and some, already followers of Christ, have learned more fully the responsibilities and privileges of a Christian life. That there are trials and difficulties and disappointments to be met and overcome and endured, is too well known by each one engaged in the work of giving the Gospel to the heathen, to be more than referred to here. Now as Miss Bond and Miss Mason take up the work, not only of winning the Garo women to Christ, but of teaching them to be Christians, may the Holy Spirit be with them and the blessing of God attend all their labours and may they see many souls saved as seals of their ministry.

## DISCUSSION.

The two preceding papers presented consecutively and were discussed together.

Mr. Mason said:—While Mrs. Burdette's remarks, as to the inferior condition of the Garo women, have just grounds, yet these women have a great deal of influence, especially in relation to property. I feel the urgent need for girls' school-work among the Garos, and am strongly impressed with the excellent results of Mrs. Burdette's work.

Mrs. Burdette explained the position of women, in relation to property, in the Garo tribe.

Miss Bond asked how we are to overcome the prejudice the Garo men have against the girls becoming educated, on the ground of their getting lazy.

Mr. Rivenburg related the experience of Mrs. Rivenburg, in employing a Bible-woman at Molung, and said:—A revival of spiritual life followed her work. She received pay, and when Mrs. Rivenburg was able to instruct her daily, was faithful in her work, but when Mrs. Rivenburg was unable to give the daily instruction, her earnestness lagged. When her pay ceased, her work, so far as known, ceased. I question how far the boarding-school system should be carried on, but think we must come to it, notwithstanding the dangers.

Mr. Mason mentioned one Garo woman worker, in Tura, who had done good work, though not a paid Bible-woman.

Mr. Witter said:—I think that Miss Field in China has Bible-women, who cannot read, but who receive oral instruction and go and impart the same. Could we not adopt the same plan? If the boarding-school system is not the best system, the lady missionary must go to the villages.

Mr. Burdette said:—I think that the boarding-school system is not so dangerous in evil after effects, in the case of girls, as in that of boys. I think that firm treatment would avoid the danger in the hills, but that there would be more difficulty in the plains.

Mr. Jones said:—We have no girls' boarding-schools, though we have many girls' schools. Years ago, some were taken into the

Normal College, but they did not turn out very well. The education of the girls is only limited, and with this some are taught sewing, &c. Among the Khasis, the women hold the same property relationship as among the Garos. We had a conference of the Khasis in reference to sending a girl to Calcutta for medical education, but all opposed. I am dead against the boarding-school for girls, in the Khasia Hills, in the present state of things. Government gives a few stipends to girls, in the Normal College, from which there are no bad effects.

Mr. Row said :—I have visited many boarding-schools, and was surprised to find any opposition to the system here. Mr. Row related what he had seen elsewhere, of the valuable results of such schools.

Mr. Jones said :—If I were in these other missions, under other circumstances, I should probably take the same view as the missionaries there, but there seems to be no need of boarding-schools in the Khasia Hills.

Mr. Rivenburg referred to the former prosperity of the Nowgong Orphan Institution, and the good results from it, and asked if it would not pay to push these boarding-schools.

Mr. Mason said :—There is a demand for all the girls thus educated in the Garo Hills, for wives. I think the boarding-school expedient in the hills. The girls stand at some disadvantage in the village schools.

Mr. Moore said :—Where a European teaches, could not the boys and girls be taught together, so that all could receive the benefit? I think it would be better for all.

Mr. Burdette said.—I have done a little mixed teaching in Gauhati. It seemed to produce no shock, or cause remark. The experiment seemed to encourage the hope that it would be practicable.

Mr. Rivenburg mentioned the fact that the Government is trying to encourage mixed schools.

Mr. Moore thought this a move in the right direction.

Miss Keeler said :—I think the mixed education, in the classroom, practicable, and I hope to see it practised here in Nowgong.

I hope, too, to see the boarding-school done away with, as it seems to foster pride, notwithstanding the girls are taught to work. How are we to educate Bible women? We need them now, but see none suitable or free to come for instruction.

Mr. Rivenburgh said :—Still it comes back to the fact that what we need is a revival of religion, to prepare suitable women.

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## THE WORK FOR MISSIONARIES' WIVES.

BY MRS. E. G. PHILLIPS.

At the time of the creation the position accorded to woman was that of helpmeet or counterpart of man. Possessed of the same general characteristics, and being his equal socially, she was well fitted for the place assigned her. Although he has the greater physical strength and is the better fitted to bear the heavy burdens of life, she has the ability to lighten those burdens in a measure, and to help make the rough places smooth. She can be his comforter in hours of sorrow, as Rebekah comforted Isaac after his mother's death.

But the particular work of the wife is more explicitly set forth in Proverbs, where it says :—

“ The heart of her husband trusteth in her,  
And he shall have no lack of gain.  
She doeth him good and not evil  
All the days of her life.  
She seeketh wool and flax,  
And worketh willingly with her hands.”  
“ She riseth also while it is yet night,  
And giveth meat to her household,  
And their task to her maidens.”  
“ She spreadeth out her hand to the poor ;  
Yea, she reacheth forth her hands to the needy.”  
“ She openeth her mouth with wisdom ;  
And the law of kindness is on her tongue.  
She looketh well to the ways of her household,  
And eateth not the bread of idleness.  
Her children rise up, and call her blessed ;  
Her husband also, and he praiseth her, saying :  
Many daughters have done virtuously,  
But thou excellest them all.”

These inspired words portray to our minds the character of a woman who is capable of discharging the various duties which devolve upon her as a wife. These are the duties not only of one wife but of every wife. It is true that in this present age it is not necessary for the wife to perform all of the minor duties enumerated in these sayings, but the principles herein involved and the results to be attained are the same as those of three thousand years ago. The customs of society may change, but the characteristics necessary to the full development of "a prudent wife from the Lord" will remain the same throughout all ages, until the Lord shall call all of his people to the mansions above, where "they neither marry, nor are given in marriage."

The subject given me was the Work for *Missionaries' Wives*. Let us see wherein the wife of a missionary differs from the wife of one pursuing any other calling,—that is, any calling which is compatible with the advancement of Christ's kingdom in the world. And I am speaking only of those wives who have accepted Christ, and profess to be followers of the meek and lowly Jesus, "who died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." Then, all of those who "have been called out of darkness into his marvellous light" stand in the same relation to their Saviour. They are not their own, but belong to him. Each has a mission of love to perform in giving to others of that which has been so freely received. So *all* who belong to Christ are His missionaries. With the exception of wives, to no class of women is there any particular work given in the Bible. Some of the specific duties given to them have already been mentioned. Again, in Titus we learn that Paul would have the aged women "train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that

the word of God be not blasphemed.” When a missionary’s wife steps on heathen shores does she in any way cease to be a wife? As a wife, are not the same duties resting on her as were before she left her native land? It is true that when she sees the vast multitudes of human beings living in sin and ignorance, with no knowledge of the Light of Life, her heart goes out after them, with a longing desire to tell them of a loving Saviour. But is that to be her only work? Is she to give up the work which God has already appointed her to do?

In the general view of the work given in the Sixtieth Annual Report of our Missionary Union, the question was proposed,—“If single women, why not single men for missions?” The writer gives some of the chief advantages of the marriage relation for missionaries, and then proceeds to state some of the drawbacks which may be regarded as sufficient to justify the policy of sending forth men alone. Now my dear married sisters, I know that the idea of being drawbacks to our husbands is farthest from our thoughts, so let us consider these drawbacks, and see if there is no way to avoid them.

The first drawback of which the writer speaks, is the loss of time and opportunity as one of the results of the family ties of missionaries. It is conceded that the greater the number, the greater the liability to illness, which necessarily takes the time of the missionary, as well as that of his wife. He is sometimes detained from tours on account of the illness of some of his family. How can we as wives avoid this drawback? If we look well to the ways of our households, and provide those things needful for the physical comfort of the little ones which God may have given us, can we not in a great measure prevent many of those illnesses, which are a drawback to the husband and father?

He also speaks of the serious drawback of special domestic

expenses,—that is, the expenses incurred to the missionary boards in taking a change to the home land, and also the great loss of time to the missionary in thus being obliged to leave his work. The principal and usually the only reason given for the change is ill-health. The causes of ill-health are numerous. Among these one prominent cause is worry. How often do we hear of missionaries who are unable to obtain their proper rest at night, because of the continuous worry about things connected with their work. Some of these worries are needless, and others might be wholly obviated were the wife to properly perform the duties assigned her. One of these causes for worry is that much dreaded enemy, debt. In whatever household it enters, there is sure to be a worried, careworn look on the husband's countenance. Cannot the missionary's wife, unless it be in a few exceptional cases, prevent this? The wives of ministers and Christian men at home, who allow the expenses of their households to exceed the means supplied, are often bitterly censured. Although the missionary's wife may be doing direct mission work, does that in any measure justify her in doing that which would provoke censure if done by the wives of those who follow different callings in life? Could she not, by giving more attention to her household duties, prevent the dreaded enemy gaining admittance to their pleasant home? When once he has entered, how difficult it is to be rid of his presence. It can be done only by retrenchment in some form, and that too often comes at the table. In such cases this great evil not only leads to ill health, through the channel of worry, but also affects the health in not satisfying the cravings of the stomach.

Nearly all, if not all missionaries enter the field with the expectation of sacrificing many pleasures and comforts for the sake of the work. The first sacrifice comes in bidding farewell to all the loved ones. We have well considered this sacrifice, and are in a measure prepared for it. But when

at the end of our journey we find ourselves in some isolated place in the jungle, as is the case with most of us here, we find another sacrifice awaiting us. There comes a feeling of loneliness in being so shut off from the outside world, and the intercourse of Christian friends. But this sacrifice is gradually lessened as we gain a knowledge of the language, become acquainted with the people, and find enough to do to improve every precious moment. We often hear of other sacrifices,—sacrifices in the home life; but have we, as wives, ever duly considered that the majority of these are wholly unnecessary? Many missionaries' wives come out with the idea that they are no longer to be troubled with household duties, they are coming to a land where Europeans are not expected to labor with their hands; native servants do all the work. Having this idea in mind, they are quite ready to follow the example of others, thinking little of the consequences. Time passes on. Gradually the climate begins to show its effects upon them. They cannot perform all the work they have taken upon themselves. They must spend some time in rest. Then it is that they begin to feel the sacrifices connected with home life. O! for a rest in some of the quiet cozy homes across the seas, a taste of some of those delicacies so highly prized in youth. They might not acknowledge to others that these thoughts had ever entered their minds, yet the little desires continue to increase until they become indescribable longings, and they come to the settled conviction that nothing but a rest in the home land will restore the health. So the long, expensive journey is made,—result, the wife is a drawback. Truly the wife could not have wholly prevented the effects of the climate upon the health, but she might have cared for the home comforts and luxuries, and so have afforded pleasant surroundings in which the tired, enfeebled body could have joyfully rested and recruited without giving a thought to the homes in other lands.



Let us, as missionaries' wives, remember our household duties, and see that ours is not a misdirected zeal. Zeal in mission work is a needful characteristic, but other characteristics are also necessary. A medical missionary in Japan, in speaking of the mental and physical qualities needed in missionaries, says,—“To maintain health, and be a successful missionary, a man must possess more judgment than enthusiasm, and more discretion than zeal.” He also says with reference to women that, “if the applicant were a lady, my first question would be, could she make *good bread*, cook a good roast of beef, and get a good dinner. Whether she was so familiar with culinary work that it was a drudge and a duty, or a pleasure and a delight.” “Not a few,” he says, “have failed from lack of these qualifications.”

Again, the writer of the report referred to speaks of wives as drawbacks on account of their want of interest in the work. He says,—“many a woman gives herself to the *man* and not to the missionary.” It is true that among people of the world we quite often see a wife who takes no interest in her husband's occupation, and, as a natural result, no great amount of happiness falls to them, in their connubial relation. A girl brought up in the city, surrounded by all the luxuries which wealth can give, and moving in circles of fashionable society, becomes enamoured with a well-educated farmer. At first she is delighted with her rural home, but after a little the novelty is gone; she takes no interest in the waving fields of grain, and in the flocks and herds among which the greater part of her husband's time is spent, but is longing for the pleasures of the life which she has left behind. So she becomes a hindrance to her husband in all his work. Although there are many such instances among worldly people, we can hardly conceive how a woman, in whose heart love and pity for the perishing millions had found no place, could consent to occupy the position of help-

meet to one whom she knew had been called of the Lord to the work of saving souls. But it would seem that there must have been some such cases known as a foundation for the writer's criticism when he says, "a woman who without regard to connubial relations, would not wish to become a missionary, ought not, except in cases of special stress, to go abroad as a missionary's wife." It is indeed true that the missionary's wife must possess a missionary spirit; but may she not possess this though she never has had, and perhaps never would have had a call to go forth and join the noble band of single women whom God has placed on our mission field? If she had received a call, how could she in answer to another call accept a position, the requirements of which might prove to be so many as to nearly preclude engaging in the active service to which God had called her? If, without fully considering her duties as a wife, she enters the married state, thinking that she is still following the calling to which God has appointed her, is there not danger of her so neglecting her duties as wife that she becomes a drawback to her husband, and perhaps the cause of their both leaving the work which was so near and dear to their hearts?

Although the duties devolving upon us as wives do, in a measure, debar us from engaging in direct mission work, let us not look upon these as "narrow family cares that chain us down," but rather consider them as well worthy our time and attention, being duties imposed upon us by Him who rules the universe, and has assigned to woman the position of helpmeet. We may not become *prominent* workers in the mission field, but He who rewards those who give a cup of cold water in His name, will he not reward us, though our works be insignificant in the sight of man? Although we may have many family cares, still all have some time to spend in laboring directly for the perishing souls about

them. As to the manner of spending that time, let each decide for herself. Some are best fitted for teaching, some for evangelistic work, while others might perhaps use some time to good advantage in assisting their husbands in their literary work. Let each one strive to use the talents which God has given her in a way pleasing to him.

He has revealed to us our duties as wives in that we are to be blessings to our husbands, diligent, prudent, benevolent, hospitable, and adorned with modesty, sobriety, and good works. Where can we find these characteristics more beautifully exemplified than in the life of Priscilla? We see her as the wife of a humble tent-maker, quietly moving about, performing her household duties, and no doubt taking a real interest in her husband's work, as they are always spoken of together. Both members of the church of Christ, they had the one grand aim in view of doing what they could in His service. They were particularly noted for their hospitality, desiring that Paul should abide with them a longer time; and when they heard the eloquent Apollos, they were pleased to take him to their own home, and expound unto him the way of God more carefully, that he might receive the light which they had received.

So it is that before the devoted Christian wife many unforeseen opportunities of doing good are continually arising. So let *us*, as such, bravely take up the duties which God has given us and,

“ Work till the last beam fadeth  
Fadeth to shine no more ;  
Work while the night is darkening,  
When man's work is o'er.”

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## MISSION WORK IN ASSAM, BY OTHER SOCIETIES.

BY REV. E. G. PHILLIPS.

Among the more than four millions of Assam, there are besides our own, so far as I know, only two societies doing mission work. These are the Welsh Calvinistic Methodist Society, laboring among the Khasias and Jaintias, and the S. P. G. Society, laboring among the Cacharis about Tezpur.

Besides, there is in the Goalpara district, north of Dhubri, a colony of Santals, established by the Indian Home Mission Society. The English Baptist Mission Society, the Assam and Cachar Mission Society, and the Church of England have all done some work in Assam. With reference to these various missions, though I have sought information by correspondence, I regret to say that, with the exception of our neighbours in the Khasia Hills, the little information I have is gleaned from the meagre sources in my own possession.

**The English Baptist Missionary Society** were, I think, the first to do any work in Assam. Dr. Carey translated the New Testament into Assamese, and the missionaries in 1797 made one mission tour, at least, to Bhutan, and we may suppose to places in Assam, *en route*. We also learn that a Mr. Lish of the Serampore Mission labored among the Khasias for a few years shortly previous to 1841, the date of the beginning of the present Welsh Mission. In 1876, work was begun by this society in Cachar, and was continued for some years. At present they are, so far as I know, doing no work there. In 1881, Rev. I. Allen was laboring there with two native assistants. The Christian community numbered 285, with 25 communicants, and 16 adult baptisms in that year. I have no later information in reference to the work.

**The Assam and Cachar Mission** began work in 1868, but was afterwards discontinued. In 1871 the community was reported to number sixty-one.

**The Church of England** has been conducting mission work, to some extent, in Dibrugarh and Gauhati. As no ordained or lay agents are mentioned in the statistical tables prepared by the Calcutta Missionary Conference in 1881, I infer that this work was all done through the Chaplain of Assam. In 1871, 150 were reported as belonging to the Native Christian community at Dibrugarh, but no communicants are reported. No report is given for 1881. At Gauhati the Christian community numbered ten in 1871, and eight in 1881, with three communicants. These facts are gleaned from the statistical tables mentioned above.

**The S. P. G. Society.**—To the same source I am indebted for all the information I have in reference to the work of the S. P. G. Society among the Cacharis in and about Tezpur. I the more regret this, as it is a living mission, and meeting with some success. We would gladly look in upon their work, and know somewhat of their methods and appliances, that we might gain suggestions for our own fields. The mission was established in 1841, forty-five years ago. In 1881, Revs. J. P. Smitheman and S. Endle were the missionaries, assisted by three preachers, ten Christian teachers, and ten non-Christian teachers. The native Christians numbered three in 1851; seventy in 1861; one hundred and thirty in 1871; and two hundred and ten in 1881. In this latter year there were thirty-five communicants, four adult baptisms, and two congregations.

**The Indian Home Mission Society** can hardly be said to be laboring at all among the people of Assam. They have here only a colony, and so a kind of branch of their most interesting and prosperous work among the Santals. The following is from Mr. Skrefsrud's report of this work in the



last issue of Badley's Indian Missionary Directory. He says: "An agricultural colony, or Christian settlement, was established in 1880, in western Assam, quite a number of Santali families emigrating from Bengal. The experiment has proved very successful. The colony now contains several hundred Christian farmers, a church large enough to accommodate 1,000 people has been built, and schools have been opened. For several years, the affairs of the colony have been in the hands of Count Moltke, an honorary missionary, who recently returned to Europe." Recent tidings come of his death. I am not informed as to the number of communicants. If I remember rightly, the colony does not consist alone of Christian Santals, but that any Santal, by complying with certain conditions and regulations, may join the colony.

Connected with this mission to the Santals, there are in all 3,500 communicants. The mission was established in 1867. In their work they seem to have aimed to confine their labors to a limited area, until they had accomplished thorough work there, and then with this accumulated force reach out to the regions beyond. Their preaching has been, apparently, addressed more to the nation than to individuals. I would gladly bring in, through this door of their colony, a fuller account of their work, had I the information at hand. We could study it with profit.

**The Welsh Calvinistic Methodist Mission.**—In turning our attention to the work of our neighbors in the Khasia and Jaintia hills, we will not look in vain for valuable suggestion and for inspiration for our own fields. Any review of their God-prospered work should be especially valuable to us who like them are engaged among the non-idolatrous, demon-worshipping savages of the hills. The population of these hills in 1872 was 141,878, in an area of 6,157 square miles.

The first missionary of this society, to the Khasias, arrived

in the hills, June 22, 1841, which date may be taken as the date of the beginning of the mission. During the first ten years, there were many obstacles incident to beginning work among such a people,—the prejudices of the people, the mastery of a new, unwritten language, the preparation of books, and all the first pioneer work. The statistical show for the first decade is not large;—one church, fourteen communicants, and six candidates. But foundations were laid well and broad, and the work seems to have progressed with continually augmenting force, until now we see a thoroughly established work, well developed in all its departments.

The following facts are gleaned from a brief review of the work published in 1884. As already stated, in 1850 there was one church. In 1861 there were six, in 1871 sixteen, and in 1881 thirty-six. In 1850 there were 6 communicants; in 1861, 158 members with 62 communicants; in 1871, 514 members with 106 communicants; in 1881, 2,060 members with 452 communicants. These numbers have increased in 1885 to 3,502 members with 893 communicants. Last year's report shows also that there were 17 licensed preachers, 94 churches and preaching stations, 122 received into communion, and 548 to the church on trial. It also shows 4,796 hearers, that is those who have left heathen practices and attend Sunday services. The work at some places seems to have been very rapid, and at the same time thorough.

From the above-mentioned report we learn that the mission field is divided into seven districts, each under the charge of one foreign missionary. Each missionary, besides holding Sabbath and week-day services, Bible-classes, teachers' meetings and teaching a few hours daily in the day-school in the chief station, has the general supervision of the churches and schools in the district, which he frequently visits in order to stimulate and encourage the teachers and

other workers. He also, accompanied by some of the most experienced native preachers, makes more extended missionary tours.

Twice a year the missionaries, the native preachers and deacons, together with many of the teachers and others delegated by the churches, meet in Presbytery; the meetings being held in each district in rotation. We can easily see that these meetings must prove to be very beneficial. By this body all the principal affairs of the whole mission are regulated, preachers licensed and plans formulated.

Among the features of the work specially interesting are these. From the first beginning of the work, educational work has been an important part. In 1861 there were 13 schools with 290 pupils; in 1871, 55 schools with 1,250 pupils; in 1881, 103 schools with 2,666 pupils, and in 1885, 3,213 pupils, of whom 923 were girls and 2,290 boys.

Supplementing the village school-work is a Normal College at Chera Poonjee, under the care of Rev. J. Roberts and Mrs. Roberts. Government has aided liberally in the school-work, especially in the Normal College. Mr. Roberts' salary is paid by Government.

Besides the elementary education given in the native tongue, English has been thoroughly taught, and is used as a medium of giving instruction in the higher branches. Bengali is also taught in some of the higher schools. After such a mastery of English has been acquired as is acquired by some of the Khasias, there is certainly great advantage in acquiring information. We appreciate this when we learn of theological classes reading Hodge's Outlines of Theology, and see that the students are able afterwards to pass a written examination on the subject that is highly commendable, both as to the matter of the answers, and the almost perfect English used.

The need of a theological school is met by the mission-

aries holding classes in theology, the classes being made up of the evangelists, and the most advanced young men in the schools who give promise of being helpful in the future.

Sunday-school work seems to be carried on very successfully. Last year there were reported 250 teachers and 4,040 pupils, an increase since 1881 of 80 teachers and 1,292 pupils.

In 1879 a medical mission was established, and has, the missionary in charge testifies, been very helpful in bringing people from far villages under the influence of the Gospel, and also in dispelling many of their superstitions in reference to demons being the cause of every ill.

The people are learning to give liberally of their substance for the work of the Gospel. In this past year, Rs. 2,353 were contributed, not including contributions for chapels, school-rooms, &c., and collections for the poor, which would, if counted, increase the amount some Rs. 2,000 still farther.

The New Testament has been translated many years, and published in several editions, and a revision recently published. During the last few years, several missionaries have been engaged on the translation of the Old Testament. The Pentateuch was in press in 1884, and is doubtless out now, with perhaps other parts. Other books also have been translated, as Pilgrim's Progress, Come to Jesus, Dr. Watts' New Testament History, and school-books and tracts have been written.

Successful efforts have been made to teach the Khasias to read music. The Tonic Sol Fa notation is used, and some small children even are able, it is said, to sing simple tunes at sight.

We congratulate our fellow missionaries of this mission on what the Master has wrought and is working through them, and would with them take renewed courage for the years of work to come.

## DISCUSSION.

Mr. Jones said:—In the Welsh Mission to the Khasias, all are counted as Christians who have abandoned heathen customs, and attend services regularly. Converts are received on probation, and then put under instruction for a year. Then they are thoroughly catechised, and, if satisfactory, are baptized and counted as communicants.

Mr. Row called attention to the work done in Assam by the Anglo-Indian Evangelization Society. While it works specially among Europeans, in this way it works indirectly for the native population, as the English have so much influence to help or impede mission work. They also do direct work among the English-speaking native population. He related some of his experience in the work, and asked to be connected with us in work for Assam. Mr. Fordyce came for two years and labored in Assam. Mr. Jones mentioned the work done by this Society in Assam, and wished them much success.

Mr. Jones, previous to giving a fuller account of their work, called upon Norkha, a Khasia evangelist present, who made an address in Khasia. This Mr. Jones, in substance, translated into English, and the Chairman again into Assamese. He said in substance:—Before the Gospel came to the hills, we did not know that we were men, but were like beasts. But when the Gospel came, we found that we were men. After having the Gospel presented to us, and having believed on Jesus, we are trying, men and women, by Scripture-reading and prayers, to give the Gospel to others. So the gospel is spreading. At Shillong we have meetings for Conference, and appoint men and women to go to different villages to preach. We receive no one into the church who drinks *maud*, or uses opium. All were intemperate, so we keep drunkenness out of the church, that we may keep the church pure. In reply to Mr. Mason's question as to what they would do if all the missionaries were to leave them, he replied, that we wish them to stay, but, while the missionaries remain we stand by God's grace, and if they go we will stand by God's grace.



In reply to questions, Mr. Jones stated the following facts. At first there were only two or three stations, and now the number is not always fixed, as some come and go. For the first ten years, there were two families. No two missionaries occupy the same station. We have not found it to work well.

All medicines are sold, none given gratis, except to those who we know are unable to pay. In the hospital work, there is always a preacher present, and always preaching to those waiting for treatment. The work is doing great good. They come from great distances. Save in exceptional cases of the very destitute, no food is supplied or clothing given. I would give Mrs. Scott's proposal a trial. We started our medical work as an experiment, and now we recognize it as an institution not to be dispensed with.

We approve now the course of former missionaries in the matter of education. I believe that if I were to begin again, I would give the same prominence to school work that the earlier missionaries did; although there are some missionaries who would give the school work over to Government, and give the whole time to evangelistic work. But all our Khasia teachers are Christians, and the work is evangelistic. The first lesson in the First Primer is about sin. It is, "I sin. He sins. You sin. All sin. Sin is wicked. Do not sin any more."

English is taught only in the advanced schools. The same is true of Bengali. Khasia is taught in all schools, and even Bengali boys pass in it.

## GOSPEL DESTITUTION ABOUT ASSAM.

BY REV. E. W. CLARK.

The theme assigned me to present to this Assam Semi-Centennial Conference was, "The need of extending our mission work to new openings." To discuss this subject intelligently, it is necessary to take a survey of the regions beyond our present work. Preparing this *en route* to India, I am obliged to trust entirely to memory, as works of reference are not available. A beginning will be made in lower Assam, say opposite Gauhati, then the course will be up the north side to the head of the valley, and then across to the south side.

I note first a large body of Cacharis, or Kosaris, who constitute an important element of the population on the north side of the Brahmaputra River in lower Assam, and are said to extend nearly to Darjeeling. The Cacharis are allied to the Garos in language, and belong to the aboriginal races of India, which have been found much easier to Christianize than the Hindu, Mohammedan, or Buddhist. Where Cachari communities have lived many years alongside of Assamese Hindus and mingled with them, they frequently take on something of Hindu faith and caste, and also acquire a limited use of the Assamese language. Though ruder and less cleanly in customs and dress than the Assamese, they are said to be more truthful and honest. I understand that in the later years a few of these people have been baptized into the membership of the Gauhati Baptist church. Possibly these conversions are an intimation from the Lord that we should enter the field and cultivate it.

**The Hill Tribes.**—After the Cacharis, next in order come

the Bhutanese. Companies of these, in the cool season, descending from their mountain homes in the sub-Himalayan ranges, come down to Gauhati and other Assamese villages for trading purposes. Some of these, Kandura has found latterly a good deal interested in the doctrines of Christianity. The Bhutanese are pretty stiff Buddhists, and might be slow to receive the gospel, yet it should be faithfully presented to them. Christ has made it the duty of his disciples to preach the good news of his kingdom to every creature. This the Bhutanese who visit Gauhati may never have heard in their own country, though a few years ago the English Baptists did, I think, send some gospel heralds into Bhutan from the Darjeeling side. As I remember, the reports of these labors were to the effect that the Bhutanese generally seemed to turn a deaf ear to the gospel of Jesus, that the Lepchas living among the Bhutanese and in subjection to them, but not Buddhist, or at least nothing like as strong in that faith as their rulers, these down-trodden Lepchas seemed more favorably disposed toward the gospel. Still, to the best of my recollection, the reports of these labors of the English Baptists did not chronicle any conversions.

Leaving the country of Bhutan, moving eastward, and keeping on the north side of the Assam Valley, we find the Akas. They are nearly opposite our mission station, Nowgong; further eastward are the Duphlas, who have some villages in the plain of Assam near the base of their hills, so mission work in this tribe could probably be commenced with comparative ease.

**Sadiya and Vicinity.**—Still further to the east on these hills north of Assam are the Abors, who claim that their territory extends down near to the Brahmaputra River. Near the Abors are the Miris and Mishmis; the latter are located about the north-east corner of Assam, and hold what is believed to be an easy pass into Tibet and Western China.

Here we are in the vicinity of old Sadiya, the first of our American Baptist Mission stations in Assam, and one that it seems to the writer should be re-occupied by us at as early a day as possible.

The Akas, Duphlas, Miris, Abors, and Mishmis are mostly beyond English jurisdiction, and little is really known about their religious beliefs. Where they border on Buddhist Bhutan, or Tibet, they probably have a touch of that faith, and where they border on Assam there may be a tinge of Hinduism in their religion, but it is not probable that either of these systems of belief has much grasp on the minds of these wild people of the hills, and so they present a particularly inviting field for missionary labor. Their homes on the hill-tops are sufficiently high to escape most of the malaria of Assam, hence they may be deemed pretty healthy, but, being high, the climbing up to them is rather laborious.

At Sadiya is held an annual fair or market for purposes of traffic between the neighboring hill people and the traders of Assam. The occasion is also utilized by the English Government to cultivate friendly relations with the inhabitants of the hills. The fair lasts several days. The thing itself and the number of hill men that yearly assemble here indicate the importance of Sadiya as a mission station. It is the coolest and perhaps, the healthiest Government station in the valley of Assam. Another fact of no little importance should be borne in mind; it is the proximity of Sadiya to what is believed to be a fairly practicable pass from India into Central Asia and adjoining China. During the past year, an English officer from Sadiya has been over this pass. He found it a little rugged in places, but the highest elevation was only about 4,500 feet above sea level. From Sadiya, at the eastern extremity of India, to the Afghan passes, at India's western extremity—a distance of 2,000 miles—there is probably not one pass over the lofty Himalayas suitable

for mission transit. If the Sadiya pass prove as favorable as expected, it is likely, in the near future, to be a highway for a mission advance into Central Asia. We ought to re-occupy Sadiya and be at the head of this advance column. We ought to re-occupy Sadiya because of its exceedingly favorable position for reaching great hill tribes on two sides of it.

**Kamtai Hills—Shan Home.**—One of these tribes not yet mentioned is the Kamtai or Kamti people. They occupy extensive ranges of hills at the head of the valley of Assam, and separate it from China. The Kamtai are Shans, as the name would indicate. Here, quite probably, is the cradle of the Shan race; the people, as they increased, moving down from these hills into upper Burma and western China. Perhaps the question may be raised, Why is it not just as incumbent upon our Missionary Union to give the gospel to the Shans of Assam as to the Shans of Burma? The people are the same. A few years ago we had a school of Kamtai boys. Mrs. Ward employed a young man of the Sibsagar church to teach it. She found it impracticable to continue the school because it was so far from her residence at Sibsagar. But she thought the Kamtis were really desirous to have it maintained.

**Singphos or Kachins.**—Now, let the attention be turned to another people that extend from upper Assam into Burma. These are the Singphos who are on the hills back of the south-east corner of Assam. A little before the English took over this province, these Singphos raided badly over Upper Assam. But they have been on good terms with the English. On the Burma side, they have numerous villages even down to Bhamo and beyond. Our mission work among these people in Burma is in the hills on the further side of Bhamo from Assam. The Singphos or Kachins, as they are called on the Burma side, are conceded to be a vigorous and pushing



people. The success of our work among them in Burma emphasizes our duty to commence work among them on the Assam side.

**Promise on a Neglected Field.**—Here it should be stated that, save a little preliminary work done in the short time our Society occupied Sadiya and Joipur, nothing has been attempted by it to give the gospel to any of the many thousands of the hill populations thus far noticed. This is a hard charge to make, considering that we have been in the valley fifty long years, where our position and principles demanded something of us for these mountaineers entirely destitute of the light of the cross. The difficulties to be overcome in giving them the gospel, I do not believe to be as formidable as those encountered by our own pioneer missionaries of former days, not as formidable as those surmounted by the first missionaries to South Africa, or as those now faced in Central Africa. After devoting fifty years to the Assamese, who have so persistently rejected the gospel, is it not high time we recognized that we are under some obligation to the people beyond? Remember, too, that all our more successful work in the Assam Mission has been among hill people. For, without mentioning the Mikirs or Nagas, the Kohls on the tea gardens are as much hill men as are the Garos, for they came from a like mountainous region in Central India. Note, too, the large measure of success given to the Welsh Mission on the Khasia hills. Let it be remembered, too, that the Lord sent us converts for baptism from the Garos and Kohls, not as the fruit of direct labor of ours for these people, but to introduce us to them as fields of labor. Before we had sought these peoples, the Lord sent us converts from them for baptism. When we speak of the leadings of Providence what mean we if such facts as these have no significance to us?

**Naga Hills.**—But to resume, the survey of the hill people

in spiritual destitution about the valley of Assam would not be complete without noticing the Naga tribes between Upper Assam and Burma. These extend from the Singphos, westward some 200 miles. The width of these Naga hill ranges probably varies from 50 to 100 miles. They are pretty well brought under cultivation, so that the population must be considerable. How far these people extend down on the Burma side is not well known. The Chins of Burma are probably Nagas, or closely allied to them. A number of conversions in Burma during the few years past among these Chins has called the attention of Burma missionaries to them as a promising field for evangelistic labor. These people abound along the Chindwin, or Kyendwin River, and this Chindwin is Burmese for Chin hole or Chin hive, a derogatory term that the supercilious Burman applies to a river on whose banks are the homes of the rude Chins. Well, this river runs near the south side of Manipur, and on our Assam maps the people there are designated Nagas. There may be 2,000,000 of the Nagas, and they belong to that class which, the world over, have been found the easiest to Christianize, that is, they are for the most part pure Pagans, not Mohammedan, Buddhist, or Hindu, nor have they caste. Most of the tribes are doubtless much easier of access by the missionary from the Assam side than from the Burma side.

**Road from Assam to Burma.**—Perhaps I may add here that on our way up the Brahmaputra River in Assam, we had as one of our fellow passengers an Englishman in the telegraph department, who was on his way to assist in laying a telegraph line from Kohima in the Naga hills through the Angami Naga country across Manipur and down the Chindwin valley in Burma, to Ava or Mandalay. It was expected this line would be completed next year. A few months ago, some troops from Assam were marched by this route into Burma, to assist in restoring order in that country. The

maintaining of a telegraph line from Assam to Burma by this route means that along it a fair degree of order will be established. Hence, in the near future, our missionaries of Assam and Burma may be expected to be shaking hands along this line. In fact, so far as the hill work is concerned, Upper Assam is an extension of Upper Burma. How long will it take our people in America to understand this?

**Naga Missions.**—But, to resume our subject proper, there are among the Nagas on the Assam side, three mission stations, one in the Ao tribe, one in the Lhota tribe, and one among the Angamis. There are other openings. One that is quite desirable to occupy soon is that among the Semas, a large and vigorous tribe behind the Ao and Lhota Nagas. Some of the Sema villages are in the Naga Hills district which is under English jurisdiction. A missionary could occupy one of these not far from Wokha, thus he and the one at Wokha could support each other by counsel, co-operation, and occasional visits, especially in case of illness. The Witters at Wokha are sadly isolated. In positions among barbarians, where there is scarcely a European in the neighborhood, it is quite desirable that missionaries be near enough to strengthen each other's hands. This real desideratum of the Witters could be obtained as above indicated, and at the same time the gospel be given to a large and powerful tribe who have never heard it.

Another Naga opening is in the tribe east of Molung, and adjoining the Ao tribe. For several years requests have been coming from these people for Christian teachers. From villages further to the eastward thirty or forty miles, have also come applications for Christian instructors. But as one of the new openings which along with the Sadiya and the Sema demands the more immediate attention, I would mention the one among the Nagas near Makum; thus the Missionary to the Singphos would have a fellow missionary near him.

Many years ago Dr. Bronson, in the short time he lived near Makum, made a small but valuable commencement at Romanizing the language of these Nagas, and also that of the Singphos. In re-occupying this field these works would be serviceable.

**Incentives to Advance.**—A cursory survey has now been completed of the peoples about Assam, who are sitting in gross darkness, who are without the gospel, and to whom we are under obligations to give it. Of the *unoccupied* missionary fields in Asia or in the world even, I doubt if any are more promising or more accessible than these. They will in these important respects compare favorably with Upper Burma or Central Africa. According to good authorities, the heavier opposition to English rule in Upper Burma may be broken down in a few months, but time will be required to establish order fairly good. In Assam all is quiet. If it is desirable to evangelize Shans, we have them in the Kantai hills. If the Kachins or Chins are to be reached, they are close to us in Assam.

Furthermore, there must soon be an unrest among missionaries and societies laboring in India proper, where perhaps every tribe and people has now the gospel in its own language. The commands of the Master, the promptings of the Spirit, and the leadings of Providence alike urge that we and all Christians gird ourselves to carry the gospel to every nation and tribe on the earth. For the last seventy-five years Christians have been praying for the world to be opened to the heralds of the cross. The Lord has been answering their petitions and has opened field after field as fast as his people were prepared to enter. Now the whole world is virtually open to missionaries. By what trumpet notes does the Master call upon all his followers to push forward the work! Look into our Theological Seminaries at home, and see the wonderful awakening in the hearts of many of the students for foreign mission fields. All this is the Lord's doing.

Again, how was it that the Missionary Union closed the last financial year free of debt? Largely because the cry was raised, Onward into Upper Burma, take hold of and push the new Congo Mission. This cry touched the deeper, the real Christian impulses of our people; the *Lord was pleased*, and our loved society was permitted to close the year with flying colors.

If I mistake not *Christ* is *deeply* in *earnest* to have the good news of his salvation proclaimed in all the earth. His heralds must be ever advancing. As has been said, there must soon be a pushing out of the old fields of India, especially from the less productive ones, into the regions beyond. Then attention will be turned to these mountains about Assam, particularly to the pass into Central Asia and Western China. Shall we American Baptists cultivate these rich new fields convenient to us, where God has in his providence placed us, into which he, as it were bids us enter? or shall we blind ourselves to the signs of the times and miss our opportunities? Let us go forward and plant the banner of the Cross on all these hills and make them voice the praises of our Master and King.

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*Note.*—The time allotted to the discussion of this paper was taken up by the consideration of the supply of Kohima, just left vacant by Mr. and Mrs. King.

## DISCUSSION.

### PREVAILING VICES, OUR TREATMENT OF THEM.

The discussion was opened by Mr. Rivenburg, who said:—Let us notice some of the excuses for some of them.

**Laziness.**—It is born in a man. If born lazy, what can you do with a man? You may scold, but he is lazy still. The only course for the missionary to pursue is to follow Paul's injunction that, if a man will not work, neither should he eat.

**Opium use.**—The excuse for the Molung Christians is that they



use it as a medicine. For a number of diseases, opium is the best remedy known by them. In Molung, thirty men are habitual opium-eaters, and it is taken occasionally as a medicine by many. It undermines the character. It is to these people what liquor is to people at home. There are hence the same grounds for discipline for its use.

**Maud-drinking.**—With this the case is similar. There is no excuse for the Assamese, but there seems to be for the Nagas, as the rice is almost all damaged. They ferment the rice, and it becomes eatable. So far, good; but as fermentation proceeds, the liquid which trickles out is intoxicating. This they drink. It seems that the best thing would be to eat the fermented rice, but not drink the liquid. But the former leads to the latter, so we think we must teach them to dispense with both, lest the temple of the Holy Ghost be defiled.

**Sabbath-breaking.**—The thing that leads to this is the Sunday markets. Here alone they must sell their produce. It would be better if they could go on Saturday, and only sell on Sunday; but this is difficult. If we do not discourage this Sabbath-breaking, can we consistently oppose any Sabbath-breaking? The Nagas have been opposed in this, but to little effect. There seems no resort but discipline.

**Neglect of worship.**—Weariness is the excuse. It is seldom that we see at Sibsagar or Molung full congregations. But I am unable to decide on the course to be pursued in this matter. In the others, I see only discipline as the remedy.

Mr. Mason said:—In all discipline there is danger in laying down specific rules. In our mission, there is a tendency to magnify the merit or demerit of specific acts. If we make the refraining from these the standard of Christian character, this danger is increased. My opinion is that we should make no standards as to discipline, other than the Scriptural ones. As to Sabbath-breaking, there might be differences of opinion. As to drunkenness, there can be no doubt, but there may be some difference of opinion as to the use of opium. In the Garo hills, there is no opium-eating, but on the plains one church has been ruined by this. (Mr. Mason gave an instance of a man confessing the consciousness of

his moral ruin through opium.) I fear any *rule* of discipline in these cases ; and would prefer dealing with each case individually. If a man wishes to purify himself, as God is pure, he needs different treatment from one not evincing this desire. Keep these things from being a standard of Christian conduct.

Mr. Moore said :—The church may adopt the law of self-preservation. In Nowgong, this opium-eating and maud-drinking became so prevalent as to endanger the church. The church felt that something must be done. After corresponding with other stations, the church adopted these rules, namely, 1st, No opium-eater will be received ; 2nd, Young members contracting this habit will be subject to discipline ; 3rd, Old members, under the power of the drugs, need not be excluded, but will be admonished. Thus they hope gradually to become free of the vice.

Mr. Burdette said :—I try to impress the fact that the church, as now organized, is an artificial arrangement, not including all the saved, nor excluding all the lost ; so we must treat all charitably. When we see what seems incompatible with faith in the Lord Jesus Christ, we exclude the offender. I have taught that, while we do not judge a man, any outbreking vice, as drunkenness, even though but for once, is incompatible, and the man is excluded. He is then under the surveillance of the church. I have not wished to take a definite stand, as to the moderate use of these drugs and intoxicants, but exhort the individuals to total abstinence.

Mr. Clark said :—Mr. Rivenburg referred to the Sabbath question. Christ had many a conflict with the Pharisees on this subject. Nagas, in studying the Scriptures, see this, and so there is difficulty. I put the Sabbath on the ground of law for man's good. It is a matter of food with the Nagas, in reference to maud. The law of self-preservation compels them to ferment the bad rice. The Bible only demands temperance, not total abstinence. We can discipline, but must have Scriptural authority, and not do it on the say of the missionary. Can we press the matter further than do the churches in America on similar questions ? There is great difficulty as to the Sabbath-question, as the markets are arranged by the tea planters for Sunday. The

opium-question is a difficult one, as the Nagas and some Indian physicians consider it a valuable tonic in this climate.

Mr. Gurney said :—Among the Kolhs, the great vice is maud-drinking. Three Christians were recently guilty of drunkenness, and were excluded. Afterwards they were repentant and were restored. The course pursued by Government, in the matter of locating grog-shops near the gardens, is very bad. Opium-eating is not at all prevalent among the Kolhs. There are a few opium-eaters in the Sibsagar church, but all were such when received into membership.

Mr. Witter said :—I think the Nowgong church were wise in making their rules. I would, with Mr. Mason, combat the idea of merit in the refraining from vices. I think churches have been injured by the system of suspending members. I think they should be excluded for the first offence of drunkenness, or open sin, and should not be too hastily restored, but should be under the watch-care of the church. I do not see how we can treat opium-eating differently from maud-drinking. I think we ought not to admit such into the church.

Mr. Burdette said :—I oppose a repressive method. Outbreak-ing sins must be punished by exclusion, and after once expelled, greater care should be taken in receiving the person again. We must be positive, in our requiring them to attend worship. I cannot teach total abstinence from Scripture. In receiving converts I make the total abstinence test strong, as, if one is not willing to give up the use of intoxicants then, I have little hope for him afterwards.

Mr. Phillips said :—I think we can and must strongly urge total abstinence from opium and maud.

Mr. Clark said :—One difficulty is, the Nagas do not get drunk easily. When does the drunkenness begin? It is difficult to say just what is to be called drunkenness. Total abstinence is best.

Mr. Row said :—I have listened with interest to the account of the character of the Assamese. I had heard that the Madrasees were a hard class, but now think the Assamese are harder. I think that this is a reason why this field should be more thoroughly

worked. The greater the need of the people, the greater the demand for workers. Our power is from above. After years of experience, I have come to be more lenient in matters of church discipline. Tares and wheat will grow together. Care is needed, lest we root up the wheat with the tares. Go on with hope, trusting in the Lord. I think that, next to an outpouring of the Spirit, you need a great re-inforcement of workers. I shall remember you, and seek to awaken interest for you.

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### DISCUSSION.

#### WHAT COURSE SHALL WE PURSUE WITH YOUNG CONVERTS ?

The discussion was opened by Mr. Moore who said :—This is an important question on which I want light. Another reason for bringing it before the Conference is, that almost nothing seems to be being done in this particular line.

A young convert is one who has received a new life. He is a child of the church, and something ought to be done to develope him. But here in Nowgong it seems to be the opinion that, when baptized and received into the church, the whole duty has been done. This is an erroneous idea. The church and pastor and deacons ought to take these into special care. But in Assam, pastors, when there are any, are not educated to this.

The first need is of Scriptural instruction. Young converts should be led into work. The missionary ought to take in hand the matter of teaching the church its duty in this respect. In Nowgong, I had, one year, a weekly meeting for young converts, which was helpful. The missionary usually attended. One of the converts conducted. While it was helpful, there was one defect. The leaders selected what passages of Scripture they chose, so there was a lack of system and efficiency. This might be improved, and more Scripture instruction imparted, by the missionary, or pastor if capable, leading half of the meetings ; he having some definite plan in his selection of passages. I have found these meetings helpful, in that those attending were free, and so received help, which diffidence in the public meetings would have hindered.

Mr. Rivenburg said :—Would it not be better to have them settle upon the leader, and then let him come to the missionary beforehand for passages, with suggestions and instructions on the same ? Mrs. Rivenburg has adopted this plan with the Naga women, with success. She had meetings for converts and inquirers, but thought that they failed in part, from there being no one to gather them in.

Mr. Mason said :—I object to making a marked distinction between young and old converts. The most of ours are, practically, new converts. All who are brought into the church belong to the same body. They should all be urged constantly, as opportunity offers, to engage in religious work, and should have work laid out for them. We have no young converts' meetings. We have a weekly meeting led by some young man of the station school, but open for all. In the villages, the leader, pastor or teacher, does little more than many other members. We have practised Mr. Rivenburg's suggestion, to some extent, but think it should be done with caution. I recommend, when possible, a Bible-class.

Mr. Clark said :—I found that it was the practice of Mr. Ward, at Sibsagar, to hold an adult Bible-class on Sundays. I followed the practice. I think this very helpful in grounding the converts in Scripture doctrine. If native preachers, who are at the central station, cannot get instruction in this way, I doubt if they are called of God ; for such the Holy Spirit will make receptive of truth.

Mr. Gurney said :—I have had a Bible-class of a few, and have had these teach others, but found that they forgot during the week what they learned on Sunday. What we want is a trained class of preachers. This can be effected only by a theological class, under a special teacher.

Mr. Clark replied :—If the Holy Spirit does not help, and if the instruction be forgotten at once, man, whoever he may be, can do little.

Mr. Burdette said :—We must teach by example, and we must teach the principles of our work. Last year, I found my boys very deficient in real Scripture knowledge, such as to enable them to grasp the principles of the teachings of Scripture. I taught them an outline of Christ's life. In review I sought to have the students



give the substance of the teaching, as parable, &c., and not the literal. They failed, but found out their own weakness. I have not asked any to lead in meetings, as I deem them unqualified. I propose next year to adopt somewhat the plan of training of the Chicago Training School, of the Woman's Home Mission Society. They have field days for every week, and a strict journal is kept, which is criticised by the class, and reviewed by the teachers. I shall try to have pupils teach, and also to hold the teachers' meetings under my supervision. I will not only tell them how to work but will have them try, and then review with them their work.

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## OUR MISSIONARY DEAD.

BY MRS. A. K. GURNEY.

Elizabeth Barrett Browning says that "The funeral of kings is less sad than the holiday of miserable men." But even the funeral of kings, with all that a nation's wealth can furnish of bright and glorious ceremony attendant, seems to me less glorious than the end of such lives as this noble band of men and women whose life-history I have here tried to cull for you.

Since the formation of our Mission fifty years ago, there have been fifty-six missionaries connected with it. Of this number twenty-one have died, eleven in this country, ten in America, and one, Mr. Barker, found his grave in the Southern Ocean.

**Rev. Jacob Thomas**,—Rev. Jacob Thomas was one of the first lives given to our Assam Mission. Late in the year 1836, he, Bronson and their wives left America to join the Sadiya Mission. They reached Calcutta in 1837, and on the 26th of April commenced their long journey up the Brahmaputra in a twelve-oared budgerow. For weeks they encountered more or less danger all the way from strong head-winds, rapid currents, dense malarious jungle and terrific gales, in which their boat was with difficulty kept upright. When approaching Sadiya, Mr. Bronson was taken very ill with jungle fever, and Mr. Thomas took a small boat and hastened to Sadiya for medical help. When within three hours of Sadiya the fatal tree crashing across his boat caused it instantly to sink, and Mr. Thomas, who had voluntarily given his life to our Mission, was now called to lay it down on the threshold. Within sight of his field of labor but not permitted to enter in!

(He was born in Ellbridge, N. Y., died July 7th, 1837.)

**Mrs. Thomas.**—Mrs. Thomas soon after joined friends in Maulmein where she became the wife of Rev. S. M. Osgood. While in Maulmein, she did valuable though unpretending service for the Mission, and in 1846 she returned to America with her husband. At the age of thirty-five she died as she had lived in the exercise of a calm and peaceful trust in the Saviour.

**Miss Rhoda Bronson.**—Miss Rhoda Bronson came to Assam with Mr. and Mrs. Barker in 1840. She joined her brother, Dr. Bronson, in one brief look at her mission work among the Nagas, only a look, as if God were proving her entire consecration to Him, by allowing her to take every step of the way. Then, after a few months' illness, He called her home. She was thirty-five years old when she died at Jaipur in 1840. Dr. Bronson wrote—"As she requested, she lies by the side of the lamented Thomas, in my own compound, close to my house, where I trust she will quietly rest until the glorious morn of the resurrection."

**Rev. Cyrus Barker.**—Rev. Cyrus Barker was a native of Portsmouth, R. I. He was thirty-three years old when he was appointed to the mission in Assam, and that year, 1840, he arrived at Jaipur, accompanied by his wife and Miss Rhoda Bronson. Shortly after, he commenced his mission work at Rungpore, as Sibsagar was then called. His work there for two brief years was not in vain. It is pleasant to read that some of the earliest converts of this church dated their conversion to Mr. Barker's preaching. When the Press was removed from Jaipur to Sibsagar, Mr. Barker went to Gauhati, where he did earnest, faithful work. Mr. Danforth joined this mission in 1848, and found him a feeble man far gone in consumption. In 1849, Mr. Barker with his family sailed for America, but his grave was made in the Southern Ocean, not far from the Mozambique Channel. Forty-three years old

when he died; his missionary life was a period of less than ten years, but he is said to have laid good foundations on which others have built.

**Rev. G. Dauble.**—Mr. Dauble came to Tezpur, Assam, as a German missionary of the Basle Missionary Society. Changing his views, he left the Lutheran church and joined the Baptist. He was baptized in 1850, and appointed a missionary at Nowgong. This was a hard step for him to take, since his relatives and the student friends with whom he had spent five years in a college at Basle were all deeply grieved and strongly opposed him. He married Miss Mary Shaw of the Nowgong mission, and joined that mission. He had fully qualified himself for the exclusive work of an evangelist. Of his influence in preaching, the Chief Magistrate of Nowgong wrote :

“Mr. Dauble’s preaching caused more dissatisfaction among the Brahmins and opposers of Christianity than all the labors of the mission for the last ten years. Had he lived long enough to have brought over a few to Christianity, great numbers would have followed.”

His work was short. After three years of intensely earnest labor in the school, the street, and the jungle, he died at Nowgong of cholera in 1853.

**Rev. E P. Scott.**—The following notice of Mr. Scott’s death is from the *Missionary Magazine*, 1870 :

“Edward Payson Scott died of cholera at Nowgong, Assam, May 18th, 1869, after an illness of only twelve hours. He was born in Greesbow, Vermont, 1832, studied at Knox College, Illinois, and was a graduate of Hamilton Theological Institute. He came to Nowgong in 1862, was only seven years in the field, and gave promise of many years of usefulness to come. But He in whose hands his life was, decided that his work was done. Passed away in the first strength of his manhood, just as he was girding himself anew for his chosen service.

Mr. Scott was a man of sincere piety, of sound judgment, and of great aptness for his work. His mission to the Mikirs opened auspiciously, and we cherished the hope that he would be spared to see it attain a more positive character of success. That hope is cut off, but his hope is realized."

He was thirty-seven years old at the time of death.

**Mrs. Ruth Montague Bronson.**—Mrs. Bronson was twenty-three years old when she came with her husband to Assam, fifty-six when she died. Of those intervening thirty-three years most of them were spent in Assam. From the 56th Annual Report, I copy the following notice of her death :

"This gentle but heroic spirit passed into rest at Elmira, N. Y., September 30, 1869. Mrs. Bronson had been the companion, comforter and helper of her husband, during the whole period of his missionary service, and had borne her lot whether of toil or privation bravely and well. The sweetness of her disposition, the constancy of her purpose, and the quiet force of her character, combined with earnest love for the cause of missions, and an unquenchable desire for the salvation of the heathen, rendered her conspicuous at once in the endearments of domestic life, and in the activities of missionary work." Four of Dr. and Mrs. Bronson's daughters are living in America ; three young daughters and her daughter Marie died in Assam.

**Miss Marie Bronson.**—As you pass the station Goalpara, on the Brahmaputra, you may see a monument, prominent in the beautiful cemetery, overlooking the river. Under that stone lie the remains of Miss Marie Bronson, one of the daughters of the mission, born at the pioneer station, Jaipur. When a little child, her parents removed to Nowgong, where Marie remained until seven years of age. Old native women, still living here, remember Marie *baba*, and the love and sympathy she had for the heathen. Child as she was, she used to gather the children around her, and teach them the Bible. In 1847, Marie and four little sisters were taken to America.



On the return of the parents to India, Marie was adopted by Mrs. Cotes of Springfield, N. Y. In this home she was educated and converted to Christ. In 1868, her parents returned to America where Mrs. Bronson died soon after. Marie, now a woman grown, with a heart full of missionary zeal, returned with her father to Nowgong. The native Christians, though mourning for the mother, were full of joy that Marie *baba* had come to take her mother's place. The language of her childhood seemed to come readily back to her. She learned it very rapidly in a few months. From this time on, she literally gave herself body and soul to her work. While greatly interested in the general and zenana work, her especial charge was the Nowgong girls' school. Four happy years full of labor for Christ and perishing souls, then came a change in the happy Nowgong home.

The story is well known to you all how the daughter left her school to accompany Mrs. Danforth Bronson, who was very ill, to Singapore; Mrs. Bronson died at Rangoon, and Marie having been met by her father, in the return journey, fell a victim of cholera, and died in a half hour after landing at Goalpara.

**Rev. A H. Danforth.**—In February 1865, Rev. Appleton Howe Danforth died at Milestown, Penn., at the age of forty-eight years. His native place was Pelham, Mass., and his young life was spent in Massachusetts and Halifax. At Halifax he was converted when nineteen years old. Soon after, a great desire to preach came upon him, and his brother said that entering his room one day he found him reading aloud the Great Commission, and added, "I wish God would give me that Commission." "With an audible voice?" asked I. "No matter how," he replied, "if I can only know he means it." Soon after, he commenced his studies, but he was poor, and it was a struggle and uphill work. After leaving Hamilton, he entered Madison

University, from which he graduated in 1847, in the same class with his friend, I. J. Stoddard. Stoddard and Danforth were appointed missionaries to Assam that year, and in November they sailed with their wives from Boston. In 1848 they reached Gauhati, where Mr. Danforth remained to relieve poor tired out Mr. Barker. Eighteen months after, Mr. Danforth was left alone, when Mr. Barker sailed for America. The first years of a missionary are supposed to be spent with pundits and devoted to study, but the early labors of Danforth were the building of a substantial brick dwelling-house, and a school-house. Even the bricks were moulded and burned under his direction. He was a man of great physical endurance, travelling often and at great distances from his station. Once he started on horseback from Nowgong. On the first day the pony gave out and Mr. Danforth walked the rest of the distance, distributing books and talking with the natives as he passed. So for many years he would start out in November, and for 3 or 4 months preach to a multitude of people. In 1851, Mr. Ward came to his assistance. In 1852, Mr. Danforth planned the new chapel. With him to plan was to accomplish. The residents gave generously, and in a few months the chapel was dedicated and still stands. Mr. Whiting said that Danforth's long reaching mind and willingness to wait made him equal to the native shrewdness. He once by great perseverance obtained a spot for a temporary chapel, and soon preached in the stiffest portion of Hinduism in Gauhati, which put the natives in a great uproar. For another three years he concentrated his work here in Gauhati. When Mr. Brown left for America, Mr. Danforth was called to Sibsagar for two years. While here he translated in part and edited the *Pilgrim's Progress* early in 1857. When the Stoddards and Wards left for America he was called back to Gauhati. This was the summer of the terrible mutiny. Even Assam was greatly

excited. No one knew at night what the morning might bring. For six months Danforth might have been seen drilling in sight of enraged and hostile sepoy, that he might be the better able to protect his family, and the property of the mission, in the event of an attack. The excitement of the times completely prostrated Mrs. Danforth. Mr. Danforth going out for a jungle tour, too early in the season, was prostrated with fever. This was the end of his active missionary life. Early in 1858 he and Mrs. Danforth returned to America. In two years after with recruited health he had made every arrangement to return, but the war in America broke up his plans. Mr. Danforth became pastor of the Baptist Church in Milestown, near Philadelphia, in 1862. When the war broke out and the Government called for chaplains, Mr. Danforth was anxious to go. Three or four hundred men came to his preaching every evening, and he greatly enjoyed this work, until an attack of pneumonia sent him home very ill. He lived but a few months. As the last moments came he prayed,—“Give me a token fresh from thy throne. Give me an escort through the dark valley.”

Then trustfully he fell asleep. After his death Mr. Whiting wrote, “As a missionary Mr. Danforth will be long remembered in Assam. Many have already wept bitterly as they have heard that Danforth Sahib is dead.”

**Mrs. Danforth Bronson.**—Mrs. Bronson, formerly Miss Frances Studley of Worcester, Mass., was married to Rev. Appleton Danforth in 1847, and in November of that year sailed with her husband to Gauhati, Assam. In 1858, after eleven years of faithful devoted missionary work, Mrs. Danforth's health failed, and they returned to America. I remember Mrs. Danforth and her children. When I was a member of the Portland Sunday School, our superintendent, at the close of school one day, said he would introduce a

missionary's children to us, who would sing us some Assamese hymns. Then Mrs. Danforth came forward with her two children, and I listened for the first time to "*Ek hukhor than ase.*" "*There is a happy land.*" At this time the Danforths, after going through the great heart-struggle of leaving the dear children, were about to return to Assam. Jennie, the daughter, found a home in our pastor's family, and became my much-loved friend and classmate. The war in the States occurring at this time prevented Mr. and Mrs. Danforth's return, and the mother instead of parting with her children was called upon to part with her husband, who died during the war. In 1871, Mrs. Danforth returned to Assam and became the wife of Dr. Bronson. Two years later she was attacked by pulmonary consumption, and seeking relief, she went to Singapore, accompanied by Miss Marie Bronson. On her return to Assam she died at Rangoon, a sweet, peaceful death at the end of a faithful Christian life. She was forty-six years old, and left two sons and one daughter in America.

**Mr. and Mrs. Oliver T. Cutter.**—Oliver Thomas Cutter was a Massachusetts man, born in Lexington. Of his student days I have no record. He was only twenty years old when he received his appointment as printer to Burma. With his wife, Mrs. Harriet Low Cutter, he sailed from Boston in 1831, taking with him a steam printing-press. We next hear of Mrs. Cutter as superintending a school of fifty pupils, for about a year, in Maulmein. Then the Cutters were transferred to Rangoon. In 1833, Mr. Kincaid established himself in Ava, and urged a printing-press to be sent, since the king and prince were disposed to have one. So Mr. Cutter and his printing-press went to his aid. An old account of his journey to Ava and short work there, is interesting enough to be its own excuse for insertion here. It says, the Cutters started in a native boat for Ava. So great was the scarcity

of food along the banks of the Irrawaddy that great numbers of people had become robbers, as their only resource to sustain life. The preservation and safe arrival of Mr. and Mrs. Cutter, after a passage of forty-three days, was regarded as a special favor of God's good Providence. The press was set up and the printing of tracts commenced. But after the conversion of one of the most popular preachers of Buddhism, Government was alarmed and the missionaries were summoned before the High Court of the Empire. They were told they could live outside the city, and they readily removed outside, to the very spot where the Judsons had lived. Here they opened a school and preaching and printing went on till Mrs. Cutter's health failed, and they returned to Rangoon. In 1835, Brown and Cutter came to Ava, printed a second edition of 3,000 of the Catechism, then removed the printing-press to Maulmein. In 1836, we find Mr. Cutter and his printing-press established at Sadiya, and Mrs. Cutter teaching and preparing books for the press, though often suffering much from ill health. She was always active in mission work. Mr. Cutter printed Khamti, Singpho, and Assamese books. In 1843, he and Mr. Brown, with their families, came to Sibsagar, and for the next ten years the amount of printed matter in shape of books, tracts, and other printing was too great to be here enumerated. Nor was Mr. Cutter confined to the press, for we find many accounts of his preaching and teaching with much enthusiasm. In 1853, Mr. Cutter's connection with the mission closed. Soon after he took an important position in Calcutta, as Superintendent of the Government printing, but his secular work did not seem to lessen his love for the mission, and I've heard many of the older missionaries speak of the loving care and attention he and his wife gave all our missionaries passing through Calcutta.

In 1864 Mr. Cutter united with the Circular Road Baptist



Church. As a Christian gentleman he was recognized and loved, and his genial, courteous manners, which endeared him to all, gave him a host of friends in Calcutta, also in London, where he and Mrs. Cutter spent their last days, he, dying first in April 1881, at the age of seventy. Born in the same year the threads of their lives seemed to run parallel in good words and good works, and in their affection for each other, and in death they were not long divided. Mrs. Cutter died in London, two years later, in 1883.

**Rev. Wm. Ward, D. D.**—At the age of fifty years William Ward died in Sibsagar, August 1873. Mr. Ward's native State was Ohio. When twenty-three years old he entered Madison University, Dr. Burlingham of N. Y. was his classmate and friend, and in the Magazine of 1873 he gives a paper full of pleasant memories of Mr. Ward's student life. He tells us that Dr. Ward stood among the first in his class for scholarship and for ability as a thinker and writer. His literary work in Assam proved him a poet, a classical scholar, and a most acceptable translator. In 1850, in company with the Whitings, the Wards came to Gauhati, where for the next six years Mr. Ward remained to work, most of the time with Mr. Danforth, two years alone. During those six years Mr. Ward spent much time touring among the neighboring villages, and his letters of that period show how faithfully he preached the Word.

Dr. Ward was of a temperament which suffered more keenly the lack of the many-sided congenial society of home than other missionaries, who, with quaint humor like Whiting, could enter heartily into the native life and be recreated by it. We get a glimpse of what this man sacrificed in his hard working life here. In a letter written after Dr. Peck's visit to Assam, Dr. Ward wrote, "One of my first thoughts in meeting him, one that recurred most frequently during his stay with us and the last as we waved him adieu, was

how different must be his feelings as he mingles with us, in his brief sojourn, and ours who remain to make heathenism our companionship and exile our home. I do not murmur, for I believe there are two sides to this work, and that if we are ever permitted to mount up, where we shall look down upon this enterprise, we shall be astonished that what to our earthly view presents so much cloud and darkness is so gloriously bright,—on the side seen from Heaven.” After two years home Dr. Ward returned to Sibsagar, Assam, in 1860, where for ten years, with no missionary assistant, he must have labored unceasingly. To the care of Mission Press, editing of *Orunodoi*, preaching and mission work, he added much literary work besides. He translated and published the Psalms, revised the Assamese hymn-book for a new edition, to which he added scores of original and translated hymns. Surely our Assamese as long as they sing anything will sing—

*Mur probhur namor morsgota.*

(I am not ashamed to own my Lord).

*Probbu Yisur pelengoni.*

And many others.

In 1872, when Dr. Ward returned to Sibsagar, after a two years rest, he had set his heart upon completing the translation of the Bible, a work in which he seems to have delighted. After his physician told him that his disease was incurable consumption, he never expressed a wish to live. In his last letter to the Committee in Boston, he wrote, “It was in my heart, dear brothers, to do the Lord’s work, but it seems to be ordered otherwise. I hope the Lord will accept my purpose.” So, having traversed “the death-fraught wilderness,” having suffered the exposures of fatigue and heat, damp and fever, anxiety and heart sickness of Assam, William Ward passed away with these words on his lips, “I am going home to-day. All fear, all trouble is gone, my soul triumphs in the Lord.”

**Mrs. Cordelia Ward.**—Mrs. Cordelia Ward was twenty-five years old when she came with her husband to Assam. Her native place was New York, and she is said to have been a gifted, cultivated, beautiful woman. For six years she was a faithful worker at Gauhati, when her health failed and she returned with her husband and three little girls to America. Dr. Ward soon after took a pastorate at Wellsville, N. Y., but the happy home was not of long continuance.

Mrs. Ward died in 1859, at the age of thirty-five. One of her three daughters, Emma, is the wife of Mr. William Bucknell, Philadelphia.

**Mrs. Susan R. Ward.**—Mrs. Susan Ward was born in Belcherton, Mass., in 1822. In 1848, she was married to Rev. Judson Benjamin and went to Burma. After a few years of devoted mission work in Burma, Mr. Benjamin died. Of Mrs. Benjamin's three children, two died in infancy, in Burma. Her third son is a successful lawyer, now living at St. Paul, Minnesota.

In 1860, Mrs. Benjamin became the wife of Dr. William Ward, and came to Sibsagar. She was a very energetic woman, was fond of teaching children. At one time she had a successful school of sixty Hindu boys. After Dr. Ward's death she gave much of her time to a Eurasian school, and spared not herself in caring for these poor neglected ones. Returning to Sibsagar, after a few years' absence, she engaged in Government school work, worked hard and lived most self-denyingly. After falling ill in Sibsagar, she went to Calcutta for medical aid, where she died in the General Hospital, April 27, 1884. The Magazine of 1884 pays her this tribute: "The record of her life shows that Mrs. Ward was not careful of her own comfort or even health when the spiritual well-being of others was in question. The progress of missionary work, especially in Assam, was to her an object of personal concern, and her last sickness and her death were

perhaps largely due to exposure in what seemed to be the line of her duty. In her death another cord is broken, which bound us to the heroic past of our mission."

**Rev. S. M. Whiting.**—Mr. Whiting was a graduate of Trinity College, Hartford, in 1846, and of Newton Theological Seminary in 1850. He married Miss Mary Elizabeth Flint, of Hartford, and as missionaries of the Union they came to Sibsagar early in 1851. For ten years Mr. Whiting did good effective work as pastor and preacher, teacher and translator. He was a fine Hebrew scholar. Isaiah and other portions of the Old Testament were translated by him into Assamese. A large list of words too were contributed by him to the Assamese Dictionary.

He was of a cheerful, genial disposition, which endeared him greatly to his associates, and gained the love of the natives. His love of life and his work, also his patience and gentle forbearance with native faults, were very marked. Let me give you, as an example of the spirit and purpose which animated this man, some extracts from his own carefully kept journals of that time. There was a wide sweep of cholera in 1853 in Sibsagar, and Mr. Whiting, after devoting much time to the sick, wrote, "I have felt that I was fulfilling the Saviour's precept, 'Lend hoping for nothing again,' for I suppose there is no people on earth so ignorant of the sense of gratitude as this. They think we are under obligation to them for the means they afford us of obtaining merit. Still we hope that our various duties have some effect on the mass, and that when the agencies in the evangelization of this land are scrutinized hereafter, little acts of the missionary, the work done in secret, a kind look to this one and a soft word to that one, will all be found to have done their part." Again he says; "It has been my aim to preach the Gospel plainly and pointedly as a dying man to dying men.

“One old Hindu pundit of threescore and ten came to see me frequently. His fingers were continuously counting his beads and repeating the name of Krishna. I urged him to immediately find refuge in Christ. With much feeling he exclaimed, ‘Sahib do you think I am so foolish as to throw away all the merit I’ve been acquiring for these sixty years, for the little merit I can obtain in two or three years by taking the Christian religion?’ The old man appeared so sincere in his belief, I felt an agony of pity for him on this account.” For several years Mr. Whiting spent three or four months of each cold season in and about Jorhat, thirty-four miles from Sibsagar, and he wrote—“One man cannot do the work which needs ten this very day. During one month I have visited about 500 houses, preached to more than 5,000 people, and distributed Testaments, Tracts, and the *Orunodoi* to the amount of 800 or more.” With the high-caste Brahmins he had many encounters, in which his patience over-matched their shrewdness. Once, at Jorhat, several Mussalmans commenced a furious harangue, trying to break up the preaching. When one Mussalman got tired another took his place; seeing their plan Mr. Whiting says, “I took the New Testament and commenced reading. After reading two chapters I handed the book to Batiram and he commenced reading, after keeping up the discussion, reading and talking for four hours, our opponents said they wished to go and eat their rice.”

“One evening as the Daroga came along, I was earnestly engaged in preaching to a very good company of listeners. As he passed he said, ‘O you have got a few boys to hear you this evening.’ “Yes,” I replied, “and I will teach you also if you will stop, for our religion is for great and small. The Lord is Lord of lords and King of kings.”

After five years here he wrote, “I am satisfied in the thought that Assam is my home, and my home for life. Let



me yearly sound the Gospel forth in all these parts, until I am released from earthly work." But his wish was not fulfilled. After five years more of earnest work, Mr. Whiting returned to America, and these ten faithful years were sealed up for eternity. On his return to America in 1861, he became the loved and successful pastor of churches in Vermont and Connecticut, and continued in this work for twelve or fifteen years. Then his health failed and he retired from active work, spending his last years in New Haven, where he died in 1878, at the age of fifty-two years.

**Dr. Nathan Brown.**—Dr. Brown, though one of the pioneer missionaries to Assam, and first to start our 50 years old mission, has died so recently that we've only to turn to a late magazine, and read the chief facts of his well-rounded, useful life. He was seventy-nine years old when he died, and for seventy of those years had been a member of a Christian church—think of a Christian record covering seventy years! Baptized at the early age of nine years, at the age of twenty he graduated from Williams College, taking the highest standard in a class of thirty. For a few years he was teacher and editor, but, as he has told us in one of the most beautiful missionary hymns ever published, his "soul was not at rest."

"The vows of God are on me and I may not stop  
To play with shadows, or pluck earthly flowers  
Till I my work have done and rendered up account.  
The voice of my departed Lord 'go teach all nations'  
From the Eastern world,  
Comes on the night air and awakes my ear."

After a short time spent at Newton, he was ordained at Rutland Vt., and in December sailed for Burma with his wife and child.

He reached Maulmein in 1833. Here he remained only two years, and then started for Sadiya, in company with his

family and Mr. Cutter and wife. One would think two years a short time to have learned the language of Burma well enough to have left a lasting record of himself in Burma, but Dr. Jameson writes in the August Magazine, "Dr. Brown lived here long enough and learned the Burmese language well enough to write several of the best Christian hymns in the language. They are mostly translations of favorite English hymns such as—

" 'Guide me O thou great Jehovah.'

" 'The day is past and gone.'

" 'There is a happy land.' "

Dr. Jameson adds: "I doubt if there will ever be a hymn book published for Burma Christians that will not contain several of Nathan Brown's hymns, which are great favorites with the native Christians. And that this man, who did work so long and so well in Assam and Japan, should have also translated hymns for Burmans which they will go on singing as long as they sing anything, has seemed to me remarkable."

Turning to our Assamese hymn book we count from the selection of three hundred and thirty hymns, sixty-two translated by Mr. Brown. Many of these are great favorites with our natives, the two especially which he gave the Burmese,—

"Guide me O thou great Jehovah."

"The day is past and gone."

Also

"*Ami korim zoton.*"

(We'll try to be faithful.)

are especially liked by our Sibsagar people. He also wrote many hymns in Japanese. But hymn-making was only a diversion with Dr. Brown, the more serious work of translation he commenced shortly after reaching Sadiya, and his great gift to the Assamese—the entire New Testament in

Assamese,—was completed in 1848. He also translated a number of school-books and tracts in Singpho, Shan, and Khamti, and many in Assamese. In 1855, after twenty years of hard work in Assam, he left for America, never to return to Assam again. During the next fifteen years spent in the United States, Dr. Brown was Editor of the *American Baptist*.

In politics he was a pronounced anti-slavery man, and was one of the three delegates who waited on President Lincoln before the issuing of the Emancipation Proclamation.

In 1872 he started for Japan. Reaching Yokohama, he commenced studying and translating, and in six years he completed and published the first New Testament in full, in Japanese.

January 1st, 1886, at the age of seventy-nine years Dr. Brown died at Yokohama. This simple inscription he left for his tomb-stone :—

NATHAN BROWN,

AMERICAN MISSIONARY.

BORN JUNE 22ND, 1807. DIED JANUARY 1ST, 1886.

GOD BLESS THE JAPANESE.

**Mrs. Eliza Brown.**—Mrs. Eliza Ballard Brown gave twenty years of her useful life to work in Assam. I picked up one day in the old Press bungalow a sketch of this noble woman, and I read with keenest interest and many tears, the story of her trials and sufferings in those pioneer days, such trials nobly borne as surely gave her a place among our missionary heroines. Miss Eliza Ballard's early home was in Deerfield, Mass. At the age of twenty-one years, while teaching in a seminary in Vermont, she found her Saviour, and henceforth it seemed to "matter not, if storm or sunshine were her earthly lot," she only prayed, "God fit me for thy work." Two years later, she became Nathan Brown's wife. While they

were living in Vermont, Mr. Brown's attention was strongly drawn to the mission field. Mrs. Brown was not long in saying, "I too will go." Two years later she started for Burma with her husband and child. After a long and stormy passage of six months, they reached Maulmein in 1833. When, three years later, they were leaving Burma for Sadiya, their young son died on the very day of their departure. While in Sadiya they buried their six-year old daughter, Dorothea, whom they took from America, but the poor mother found no resting place for her little one. Three times the precious body was disturbed and the casket broken by natives searching for gold. At last the father collected and placed in his bungalow for safe-keeping, the scattered bones of his child, which he afterwards took to America. From this same station they had to flee for their lives, when Sadiya was attacked and burned by the Khamtis. Owing to the exposures of this time, their son Nathan was prostrated with fever which left him a cripple. When they were comfortably settled once more at Jaipur, Mrs. Brown found that the child's eyes were so affected as to make it imperative for her to seek medical aid in Calcutta. Only a four months' journey, long and even dangerous for a lady alone, with two helpless children; but this brave woman, unwilling that her husband should be taken from his work, undertook it alone in a native canoe, with Assamese boatmen, often obliged to anchor their boat for the night near dangerous jungles, where lurked wild beasts, sometimes in coves where huge alligators would strike against the sides of the little boat, and at other times in places known to be the resort of robbers. But oh how much harder the journey back, when the poor mother, finding no help for her child, carried him back to Sadiya, where he died in a few months.

In 1846, weary and worn, Mrs. Brown returned to America with her two remaining children, and by her coming she

aroused such an interest in the churches, as resulted in the appointment of Rev. Messrs. Danforth and Stoddard and their wives to this mission. It is said that, "But for this reinforcement, the Assam Mission would, in all probability, have been abandoned."

In 1850, Mrs. Brown wrote from Assam, "After three years' absence in America, I am back in my old home on the Sibsagar tank. But the dear children, how much we miss their joyous footstep, and the merry music of their sweet voices to light up the dark mud walls of the old bamboo house." The last years of her life here were full and busy years. She translated a dozen tracts from Bengali and English, and left a most useful arithmetic, which is still somewhat used in our Government school.

In 1850, she started a successful boarding-school of ten or twelve girls. In one year ten were converted, and before Mrs. Brown died, she had the joy of knowing that all who had been under her care in the school, had become Christians. In 1855, Mr. and Mrs. Brown returned to America, where she died sixteen years later, in 1871.

" Yonder thou seest a glorious throng  
And stars on every brow ;  
For every soul they led to me  
They wear a jewel now."

**Dr. Miles Bronson.**—Miles Bronson was born in Norway, N. Y., 1812. Educated at Hamilton, at the age of twenty-four years he was appointed a missionary to Assam. For over forty years he did mission work in Assam. He died at Eaton Rapids, Michigan, November 10th, 1883. If we could look back fifty years into those new missions just commenced at Sadiya and Jaipur, few of us could recognize, in that young man, with dark hair and bright eyes, our dear Dr. Bronson with silvered head and declining step, as he was known to us, when we entered and he was about



leaving the work so dear to his heart. Still in that young man of twenty-four years the same gentle, persuasive, loving spirit, which marked his later years, we recognize as holding sway over those savage Naga Chiefs. For about two years Mr. Bronson's time was given to learning the Assamese and Singpho languages, and some Singpho books were prepared by him in expectation of starting a mission among them. But when he found that the Nagas at Nam Sang were far more numerous (about 100 to 1 of the Singphos), that they were without caste or any prejudices, he, in the face of many obstacles, visited them, prepared books in their own language, and so gained their hearts, that they welcomed him and built him a house, to which he trustfully moved, with his wife and the little daughter, Mary. His trust in these savages was not misplaced. To the end of his stay among them, they proved his faithful friends. For about eight months Mr. and Mrs. Bronson, their Assamese assistant, and the interpreter, spent most of their time teaching the wild Naga boys, boys so untamed, that at the noise of a deer or barking of a hound they would leave their books and off to the chase. Then the continued illness of Mr. Bronson and his sister, who had joined the mission, compelled him to leave his mountain home and go down to the plains.

The Nagas, too, were full of regret, but said right manfully, "We cannot ask you to stay and die here. Go and get well, and come again." The aged chief, who had seen more than one hundred years, came to Mr. Bronson, with his numerous sons, saying, "Before you return, I may be gone, for my hair is ripe, but there my sons will stand pledged to be friends with you."

Those few years in Upper Assam had disappointments and losses for Dr. Bronson; first he was saddened by the loss of his dear friend Thomas, with whom in joyous brotherly intercourse he had travelled for many a month; then his own

and sister's illness compelled the giving up of his Naga work and removal to Jaipur. After our missionaries became convinced that the practical work for them was among the thousands on the plains, rather than the scattered hill-tribes, Brown and Cutter went to Sibsagar, Mr. Barker to Gauhati, and Dr. Bronson to Nowgong, where he commenced the Nowgong Orphan School. If he had never done any other work for the Assamese, save this school, Assam would have reason to bless his memory for this. Charles, the beloved pastor of Nowgong, was a sample of manhood and Christian living, for whom any missionary might have thanked God and taken courage, and there are still living men from the school, whose influence and lives are a power for good, while others whom he taught and loved were waiting on the other side, to welcome the dear master. Over forty years of work in Assam, and how full those years, teaching, translating, preparing books in Singpho, Naga, Khamti, and Assamese. The Dictionary, his most important literary work, was put through the press in 1866. He also translated a number of hymns. But these labors were not Dr. Bronson's chief delight. It was the joy of his life to tell the "Old, Old Story," and never did he seem more inspired than when preaching and welcoming the new converts. Nidhi Levi Farewell, the first Assamese convert (preacher, poet, writer, and translator) was baptized by Dr. Bronson in 1841.

How earnest and loving his words to those native Christians. Some of us who received his farewell at the River station in 1878, as with sad, reluctant heart he was leaving his work for America, will never forget his parting words:—"I do not want to go, my heart is here. I desire, above all things to live and labor for Christ here." Turning to a native Kolh preacher with us and placing his hand on his shoulder, he said, "Preach Christ, live Christ. A great

responsibility rests on the native Christians. Be true, be faithful, my brother, and may God bless you." This was his farewell, and these last words, were they not fitting words from lips which for forty years had preached Christ so faithfully?

As in his early years, so in his later life here, Dr. Bronson met sore bereavement in the death of his best-loved, first the wife of his youth who for more than thirty years had been an inspiration and a joy in his home, again by the death of his second wife at Rangoon. And a few weeks later his loved daughter Marie fell, the victim of cholera. Within a few days' journey of home, the poor father, who was returning with her from Calcutta, in the absence of all mission friends had, with his own trembling lips, to read the funeral service over his child, and then proceed on his sad journey to the now empty bungalow.

It would be interesting to gather the testimony of natives as to the love they bore him. We heard one of his Nowgong pupils say, "I believe the Sahib loved the Assamese better than his own folks!"

His life given to them was proof of his love, and even in death his soul was far away from the wintry home in the West. And he was in his beloved Assam, in the jungle preaching Christ, in his old home conversing with the native Christians. So passed away as a conqueror, laden with many sheaves, Miles Bronson, at the age of seventy-one years.

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## THE TWO MRS. MASONS.

BY MISS E. C. BOND.

**Mrs. Delia S. Mason.**—Many years ago, on a hill farm in the town of Madison, N. Y., there lived a farmer and his wife with their family of five daughters and one son. They were possessed of strong religious principles, sturdy common sense, and untiring industry, which qualities they bequeathed to their children. On the farm the daughters learned all the various branches of housework; and each, in addition to her attendance at the district school, spent some time at the Seminary in the neighboring town of Hamilton. They all became Christians in early life, and two of the older ones were married in due time to ministers of the Gospel, a third marrying a farmer. When the fourth daughter was eighteen years old, the family removed to Hamilton. This fourth daughter, Delia S. Howes, is the subject of this memorial sketch. Converted at the age of fourteen she united with the Baptist church in Madison, and as a church-member was always faithful and devoted. After the removal to Hamilton, she and her younger sister were among the most faithful attendants at the prayer-meeting, although their home was at some distance from the church, and many would have thought themselves too tired, after a hard day's work, to traverse the distance twice. During these years of quiet home-life she was developing a strength and sweetness of Christian character which were to exert an influence in far different scenes and circumstances.

In June of 1874 there was a double wedding in the Baptist church at Hamilton, and these two younger daughters of the farmer's household were the brides. The bridegrooms

were Rev. Messrs. Mason and Phillips, both of them designated to foreign mission work among the Garos of Assam. In September of that year they sailed from America, and reached their destination, Goalpara, in December.

Only those who have had similar experiences can realize fully a missionary's feelings on first arriving on a new field. To accustom one's self to new ways of living, to learn to express one's self in a foreign language, to make a home in a strange land,—these seem difficult of accomplishment at first, and one is often tempted to discouragement in confronting them. Mrs. Mason undertook the task with strong courage and a determination to succeed which rendered success certain. The two families remained together a little more than two years when, by the removal of Mr. Phillips to Tura, Mr. and Mrs. Mason were left alone in Goalpara. The separation was not of long duration, however, for, in November 1878, the Masons also removed to Tura, and the sisters were reunited. Then came a year of living in a temporary house with all its inconveniences and discomforts, while the new house which was to be *home* was building. At last it was finished, and we can imagine the feeling of satisfaction with which its mistress took possession of it, thinking, "Now that we have a home we can do so much more for this people." But alas! their delight was of but short duration. They had lived in the house but six weeks when it took fire and burned down, and with it much furniture, clothing, and many valuable books and papers were destroyed. This was indeed discouraging, but after the first shock of the calamity was over, they set to work to build another house and repair as far as possible the losses. It was during the second residence in a temporary house, necessitated by this untoward accident, that Mrs. Mason contracted a cold from the effects of which she never recovered. She enjoyed the second new house only about seven months.



In November 1881 they went to Calcutta to superintend some printing, and thence they sailed for America in March 1882. Mrs. Mason's health had not been good for some time, but it was hoped that the voyage and change of air would restore her. The homeward journey, however, was somewhat interrupted by sickness, and for a few weeks after reaching the home shores she was quite ill. Afterwards she seemed to rally, and enjoyed some pleasant visits among old friends. They had just returned from a trip to Michigan when the Master called her to "come up higher." The summons came suddenly just after midnight, September 9, 1882, and before her friends could be called she was gone. The husband and little boy who were left behind were indeed sorely bereaved, and all who had known and loved her felt that they had lost a true friend. She had been a faithful wife and mother, and had set an example of Christian living before those to whom the name of Christ was strange. Although she did not engage in direct mission work, her influence over the people among whom she lived was very powerful. She won the affection of all with whom she came in contact by the interest which she manifested in them, and her evident concern for their welfare. How strong a hold her adopted home and people had upon her affections may be seen from this extract from a letter written as she was nearing the home shores: "It always seemed to me that if ever I was permitted to draw near the shores of America again, I should be so overjoyed I should scarcely know what to do with myself; but instead of looking forward to the future I find myself looking almost constantly back to the old (or rather new) house left behind, and wishing so earnestly that we were there instead of here." When she first began to think of leaving her little boy in America and returning to the mission field without him, she felt, as many another mother has felt, that she could not do it. But her

love for the work caused her to consent, after a time, even to this sacrifice. Her sacrifice was accepted and she left him indeed, but it was for the joys of Heaven instead of the toils and trials of missionary life. She died at Northeast, Pa., at the house of her husband's sister, and her remains were laid to rest in the cemetery at Strykersville, her husband's early home.

**Mrs. Clara A. Mason.**—On the 17th of June, 1844, a little daughter opened her eyes on the world in the home of Dea. Samuel Stevens of Eastport, Me. With her birth her mother's life ceased, and we find the little girl growing up under the care of her grandmother, who lived near by. As she grew toward womanhood she developed a talent for writing, and a number of poems and sketches from her pen appeared in the magazines and periodicals of the day, over the signature "Margaret Mason." She early consecrated herself to the Master's service, and later we find her proving her filial devotion by her care for her father in his last days. It was while she was watching by his sick bed that she wrote her missionary hymn beginning, "The sails are set," all unconscious that her words were a prophecy of her own life.

In June, 1873, she was married to Rev. James Hope Arthur, who had been designated to the mission work in Japan, and in October they sailed from San Francisco for their new home. Their first winter was spent in Yokohama, in the study of the language, and such work as they could do among the English speaking people with whom they came in contact. But their object was to work among the masses of the Japanese, and to this end they removed during the following summer to Tokio, and took up their abode in the heart of the city, in the midst of the native population. Their location proved so unhealthful, however, that they were soon obliged to go to the mountains for the benefit of purer air and more healthful surroundings. On their return they succeeded,

through the favor of a Japanese official, in obtaining a more healthful location. Here they made their home and here they gathered pupils around them. Some were converted and a church was organized in the midst of the heathen city. But Mr. Arthur's health was not equal to the task which he had taken upon himself, and in the spring of 1877 they left their home in Japan to try the effect of the more invigorating air of California. For a time the change seemed beneficial, but as the rainy season came on Mr. Arthur grew rapidly worse again and died on the 9th of December. Three weeks later an infant son went to join his father.

The bereaved wife and mother with her one remaining child returned to her friends in Newton Centre, Mass., and there spent several quiet years, serving the cause of missions with voice and pen as opportunity offered.

In the spring of 1884 she was married to Rev. M. C. Mason, and in September of that year they sailed from New York for Tura. The journey was accomplished safely and pleasantly, and they arrived in Tura, November 28. But in a few days Mrs. Mason was taken ill and on the 9th of December she passed away. Years before she had written,

"My work unfinished here below  
I will lay aside, and softly go  
To seek for blooms that fadeless grow."

And so, indeed, just as she was beginning a new work, it dropped unfinished from her hands, and she was called away to a land of "fadeless blooms."

She has left us her poems, collected and published under the title, "The Cherry Blooms of Yeddo," and also a volume of sketches entitled "Etchings from Two Lands," which contains much valuable and interesting information concerning the people and customs of Japan.

At one time Mr. and Mrs. Mason had planned to visit the Holy Land on their way to Assam. Circumstances rendered it

necessary to abandon this plan. The following poem written at the time of the change of plan shows the spirit with which she entered again the mission field.

“ I may not from home toil enticed  
Seek Mary’s Bethlehem ;  
Nor in the footprints of the Christ  
Tread earth’s Jerusalem.

Gold is not mine to cross the seas  
By Jordan’s stream to stand,  
Or walk beneath the olive trees  
In that dear Holy Land.

No zealot’s crusade cross I bear  
To lone Gethsemane,  
Nor dingy is the dress I wear  
With dust of Calvary.

But over sin for triumphs won,  
Each day from morn to morn  
Is filled with joy, that Mary’s Son  
In Bethlehem was born.

What matter if I never see  
Thy cradle, holy Child,  
If I but walk through life with thee,  
In raiment undefiled ?

My Master paints the leaf and fern ;  
I touch His hand through them,  
And in each holy heart discern  
His New Jerusalem.

It may not be when by-and-by  
Thou comest, Christ, for me,  
My cast-off dress shall dingy lie  
With dust of Calvary.

But let thy kingdom, Lord on earth  
To me be holy land,  
May I with joy, renewed in birth,  
Beneath its olives stand.

The bliss on distant shores be mine  
To tell that thou hast died,  
Till hate and wrong through grace divine  
With thee are crucified.

And when earth's darkened haunts of sin  
Shall be thy Bethlehem,  
And heathen souls rejoice within  
Thy glad Jerusalem,

Then Easter light, that backward streamed  
On lone Gethsemane,  
Shall garland with a world redeemed  
Triumphant Calvary."

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EXTRACTS OF LETTERS TO THE CONFERENCE,  
FROM FORMER MISSIONARIES.

FROM MRS. JANE W. BARKER.

2215, NORTH DUPONT ST.

*Minneapolis, Minn., Oct. 20th, 1886.*

MY DEAR MR. BURDETTE, How great would be my pleasure to meet with you in person at the dear old Nowgong mission station; for it was there, somewhere in the Forties, that our first ingathering of any numbers of these Assamese into the kingdom of Christ was made. The missionaries and their families were there in a body for prayer and conference upon the great work that had brought them to the country. The Holy Spirit was present with us and a goodly number were brought to Christ. Mrs. Tolman, then a little girl, started with the boys from her father's school on the heavenly pilgrimage, and at this time with the Assamese converts put on Christ by baptism. Even the younger children caught the spirit of devotion. I remember one little fellow calling the missionaries' children together, leading them to a place of prayer, exclaiming, "Let us go to worship." Following this was a spiritual blessing and an ingathering of souls at Gauhati and Sibsagar, \* \* \* \* \*

Assam! the dear country of my youthful adoption, I love her people and would to-day lay myself at her feet to secure for her salvation through Christ. The dear native disciples! whose Christian course we watched with so much anxiety and for whose continuance in the faith we thanked God. I remember their faces and their prayers better than their names. Most, if not all, have been removed to the heavenly kingdom. The dear missionaries, Browns, Cutters, Bronsons,

who welcomed us in 1840 to their labors, joys and sorrows, have all, with my husband, finished their life-work. Noble Christian men and women all, who gave their lives for the Assamese and their neighboring tribes.

I am the last living member of the first group of missionaries to Assam. My husband and myself with Miss Bronson left America in the fall of 1839, reached Jaipur the following summer. When Assam was made our field of labor instead of the Naga hills, we removed to Sibsagar and opened its first mission station. Brother Brown soon followed. The Board in Boston decided that the printer and translator must reside in the same station, which caused brother Cutter's removal to Sibsagar.

My husband then sought another city in which to erect the standard of the cross and after much prayer decided to remove to Gauhati, and in that stronghold of heathenism and idolatry to unfurl the banner of the cross. Here we were greatly blessed and prospered, until my husband's health failed and we were compelled, most reluctantly, to drop the work.

My companion's health continued to fail till God took him, January 31st, 1850. Myself and fatherless children found a father's door opened to receive us in Elgin, Ill.

The Board in Boston cared for us as kindly and lovingly as an elder brother could have been. Goodness and mercy have followed us. No good thing has our Heavenly Father withheld from us. To God be all the glory for ever and ever. The names of our missionaries in Assam from the first to those of the present are written on my heart. You and your work, brethren and sisters, whether in the valley or on the mountains, I commend to God in most earnest prayer \* \* \*.

Ever your sister in the blessed work of Foreign Missions.

JANE W. BARKER.

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FROM REV. I. J. STODDARD.

PELLA, IOWA,

*October 18th, 1886.*

MY DEAR BROTHER \* \* \* \* \*,—Wife and I would like to take the next train and be eating turkey (?) with you all at Nowgong on Christmas \* \* \* \*. In 1873 my books, journals, papers &c. from 1847 to 1873 went down in the Indian Ocean with the old ship “Tennison.” \* \* \* \* \*.

Mrs. Stoddard and I sailed in 1847 from Boston for Nowgong, which we reached after a journey of 196 days. We dined with the Bronsons about 4 P. M., and five of the six little daughters were at the table, all dressed in white; our first hour’s introduction to our new home and life in Nowgong, where we labored till failure of health compelled us to leave for America.

Wife and I took our first lessons in Assamese while on board that canoe eight days from Gauhati to Nowgong. Somehow we had secured, “What is this?” and the poor boatmen were aroused from many an opium dream to give answer, and so the roll of words increased.

We sailed a second time in 1866, and from Goalpara labored among the Garos until the second time driven from the country by ill-health. In 1881 we again broke up our home in America and expected to sail from New York for Gauhati, where we hoped to spend our days in helping our brother Kandura in the glorious work among Assamese and Garos. But on the eve of sailing, a council of doctors pronounced me so full of malaria as to be of little service in any malarious country, and with the saddest experience of my life we reluctantly turned back to our children in Iowa. Thus it is, no doubt, with all Assam missionaries now at home; they would gladly be in the field again if they could.

We talk of those earlier days with their trials, discouragements, slow progress, and also of the encouragements all along the way beaming so brightly from our chart, the Word of God. \* \* \* \* \*

Colonel Houghton was Commissioner of the Hill tribes when I was there. He was a devoted Christian and churchman; but was so delighted with the American Baptist method of teaching and preaching to savages, and their wonderful success, that he always advised Government to give those American missionaries an opening among all such tribes in preference to his own church missionaries. He was among the Karens before going to India. He paid his money freely to every mission enterprise. I hope you find as good men among Government officials as Colonel Houghton. \* \* \*

I can tell a short history of one tract.

Kandura Bura [Old Kandura] was a little dried up old man when I first met him at Gauhati in 1867. He had been a jolly sort of a heathen in his day, as I gathered from his own mouth. He said he was made up of four halves, one half Hindu, second-half Casarrie, third-half Garo, fourth-half something else; and that he could talk and sing and chant in all these four languages. And so he spent his years in going from house to house and from village to village chanting and fiddling in any tongue to suit his hearers—taking a collection at each point to keep soul and body on good terms.

He was in Goalpara when brother Bion scattered tracts in the bazar. He could read and so took one, “True Refuge,” I think. So in his vocation he would read and chant this tract to the people as something new from the gods. After chanting it over many times during two or three months he began to understand a little, just enough to be arrested and slightly frightened. He went at once to his house and read the tract to his wife through and through two or three times

until both, as he told me, became very much interested and alarmed. To allay their fears they went out together and chanted the True Refuge to the people, who ridiculed them. They grew worse rapidly and started for Gauhati to find a teacher, in the midst of the rains. They were nine days on the road, through water and mud, sleeping under trees among snakes and alligators, wet and hungry and almost starving. The old man said the people called them crazy, possessed of devils, and were afraid to feed and lodge them; because we called to every one we met, "Life, life, eternal life! Who will tell us about it." At Gauhati they found teachers, were baptized, and went out with joyful hearts to chant salvation to the people.

The old woman died near Gauhati, a devoted Christian and worker for Jesus, I heard, as I never saw her. But the old man returned to Goalpara with me in 1867 and there died in a few years, blind and feeble; but chanting and repeating Scripture like an old theologian as long as his tongue could move.

\* \* \* \* \* From the Hand-Book I note 20 missionaries now in Assam. We read carefully all the names from brother and sister Burdette of Gauhati to brother and sister Witter of Wokha and count ourselves introduced; and with the exception of those Naga stations can enter pretty well into your surroundings. To each of you beloved brethren and sisters Mrs. Stoddard and I send Christian greetings and a most hearty God bless you, and sustain you amidst all the secret and untold trials of your most glorious mission labors. \* \* \* \* \*

Affectionately your Brother,

I. J. STODDARD.

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FROM MRS. PHILBRICK.

To REV. P. H. MOORE.

WATERTVILLE, ME,

*October 12th, 1886.*

DEAR SIR,—I rejoice to hear that you plan to have a Jubilee Conference of the Assam missionaries, and that it is to be held at dear old Nowgong. O that I could charter a balloon and so be with you during those days!

You ask for reminiscences. I close my eyes and a throng come crowding before my memory; for of no period in my life are recollections so vivid as those during the few years spent in Assam; some glad and some, oh, how sad! but crowning all, I see the sweet and blessed will of God.

Upon our arrival in Nowgong at the close of 1850, we found brave sister Stoddard had been passing through a season of trial. Most of the children in the Orphanage School had been severely ill with small-pox; her own infant daughter had suffered terribly from the disease, so that very soon it was deemed necessary that she should go down to Gauhati for medical treatment; thus the girls' school came under my care before I could speak ten words of the language. The girls remained with me but a few months, for as my husband spent several months every year travelling in the villages, it was thought best that I should be free to go with him and work for the women.

During the first season we met with much encouragement in the village of Sol Soi. Soon after our tent was pitched there an old shaster reader, accompanied by a Hindu of respectability, came one night to make inquiries about the foreign shaster which had fallen into their hands. They listened to my husband's explanations with marked attention. The next night found them with us with undimi-

nished interest, and so for several evenings ; till at length they were requested to invite their neighbors into their own home, and allow us to hold a meeting with them. This they consented to do. So, on the following night there might have been seen my husband, myself and Ghinai, with several coolies carrying lighted torches, following a little footpath through a rice field to the old man's cottage, where quite an audience assembled on our arrival. As I remember it this meeting was one of the most interesting I ever attended. Mr. Dauble opened it by reading and explaining a chapter. Singing followed, then Ghinai talked and made a prayer, when Mr. Dauble called upon the two inquirers to pray. They replied, " Oh, Sahib, we have not learned how yet. We must listen to you more."

" What !" exclaimed Mr. Dauble, " If your child is hungry and needs food what does he say ? Father, I am hungry, give me bread. Now you have told me that you feel that you are a sinner, and wish to be forgiven. Cannot you ask your Heavenly Father to give you what you are willing to give your child ?"

At once the idea of prayer was understood. Both heads were bent to the ground, and the cry came. " Yes, yes, we are great sinners ! Heavenly Father forgive us !"

It seemed as if the Spirit of the Lord had come down upon us in a wonderful manner. All recognized His presence. Such earnestness, such solemnity I seldom have witnessed !

When the meeting broke up, several caught hold of my husband and begged him to stay till they all learned the true way. We were greatly encouraged ; it seemed that there must be a great work of the Spirit then and there ; but alas ! the next evening we found very few present and those seemed afraid to be there. The evening following we found the door closed against us. The head man of the village

had ordered that no more meetings be held. A heavy penalty was threatened, and all were forbidden to call on the foreign Sahib.

So the work which seemed to open up so beautifully was closed. No, *not closed*, for "old Adiram," he who came with the shaster reader, asked to be allowed to go to Nowgong with us. He was at first advised to remain and help his neighbors, but he said, "I am ignorant of this religion, I cannot even read. Let me go home with you and learn to read."

He went, and his diligence in learning was wonderful. He would follow us about the house, as we were busy, spell out his words, and ask for the pronunciation. After he could read he took the Assamese Catechism, committed it to memory, and daily would we find him sitting by the road side calling to passers by, "Stop! sit down by me, I have something new to tell you." \* \* \* \* \* Most faithful was he at that time.

One more cold season came and went. Cholera had broken out in Gauhati; for some time our friends had written of its ravages there. At length there came a day when it was said to us that cholera had come to Nowgong. Already the dead were being carried past our door; but we thought so little of it for ourselves that we did not fear; till one Monday morning our dear one fell ill. Still we did not call it by that awful name. We had no physician to tell us what it was. Our neighbor Captain Buller came and administered heavy stimulants which drove out all reason. In a few hours the work was accomplished. A strong, healthy young man lay there speechless and pulseless.

O, the desolation of that hour! I can never describe it. Oh, the dreadful weeks and weeks which followed! The tom-toms of the natives beating away the evil spirits. I can hear them now and those calls for help as one victim after

another was seized; all these things are burned into my brains.

The next cold season found me again in the villages with old Adiram and Ghinai; but after a little I was carried home with fever. Recovering from that, I went into the boys' school and taught. Severe duties fell upon me, I was glad to be useful; but at the close of the cold season of 1855 I was again attacked with fever, and obliged to go to Gauhati for medical aid. Then, after months of illness, it was decided that I must come home. It seems very strange; but the six months previous to my last illness were blotted out of my memory. \* \* \* \* \*

How my heart has longed to go back and labor again in Assam. But since those early days I have been taught many lessons. \* \* \* \* \*

MRS. PHILBRICK.

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FROM REV. CYRUS F. AND MARY B. TOLMAN.

CHICAGO,

October 15th, 1886.

DEAR BROTHER MOORE,—Thanks for your invitation to be present by letter in the Jubilee meeting of the Assam Mission. You may well imagine that were it possible we should gladly be present in person. \* \* \* \* \*

The mettle of those pioneers in the mission was evinced by Mr. Bronson's reply, when urged not to attempt the journey up the river at that season. "*Would you hesitate,*" he asked the officer, "if you were ordered to join the regiment in Sadiya." "No sir," was the response. "Then sir," said Mr. Bronson, "we dare not delay when our Heavenly Captain bids us advance to join the little force awaiting and expecting our arrival." Years after this his last move (who

was longest in the mission of all the missionaries) was in perfect keeping with his initiatory movement. Comfortably settled in Gauhati, with abundance of work, and feeble from over forty long years of labor for the Assamese, and exposures and journeys in their behalf, yet when requested by the Executive Committee to remove to Dibrugarh and open a station there, so near his first camping ground at Sadiya, the old soldier unhesitatingly acceded and with his family moved to an out of the way station with a dilapidated house for shelter, and began work anew. This was the final exposure that broke him down. \* \* \* \*

We both remember with great pleasure our personal connection with the mission. They are among the brightest memories of our lives. To one the recollection of a happy childhood and ten years of life spent in the home of loving parents under whose faithful teaching she was converted and baptized in the dear old Mori Kullung, are full of sacred joy. Many of those then baptized have long since entered into rest. Jurimon, who we believe is still living, was a marked figure in the memory of all those years, as well as the old and faithful ayah who cared for all the children of the Bronson Memsahib. \* \* \* \*

After the enforced return of the family by the mutiny God opened the way for her to return and the Tolman Sahib and Memsahib were warmly welcomed. The four months' voyage gave time for study so that the new comer under the tuition of his wife had become able to read the Assamese before landing in Assam. We well remember the surprise and pleasure of the native Christians when the new missionary in his first prayer-meeting read a little scripture and the verse of a hymn.

The girls' school was gathered together and work was carried on with energy. The Mikirs pleaded for the Gospel and were specially visited and books prepared for them.



In six months the first sermon in Assamese was preached in the Nowgong chapel. Before this two marriages were celebrated. In one of the latter "separated" was said instead of "joined." On his mistake being pointed out the novice in the language was embarrassed, but Jurimon reassured him by saying, "The Lord understood what he meant and the marriage would stand."

But soon illness came which resulted in our removal from the mission: the greatest disappointment in our lives. \* \* \* In the language of Dr. Bronson's gifted daughter Eliza:

"Yet land bereaved, beloved for thee  
Thy children's tears fall silently,  
The sickle dropped, the grain unbound  
Stands whitening all the fertile ground,  
While scattered laborers strong in faith,  
Toil on though suffering unto death."

DEAR NATIVE CONVERTS,—Dr. Bronson's last prayer in our hearing was in Assamese for you and for the heathen of Nowgong. Calling his little family together he asked for the Assamese Testament. He told the children to sit down and pointed to where he thought you were sitting within hearing of his voice. His eldest daughter read a few verses from the Divine Word. Then in feeble accents he addressed you; entreating you to accept Christ and labor faithfully for him. Then he prayed in Assamese and the burden of his supplication was that God would greatly increase your numbers and make you faithful until the end.

He and others await you at the golden gates. May we and you meet them there and rejoice through all eternity for the blessed results of the past fifty years of the Assam Mission.

With loving earnest prayers

Your Brother and Sister in Christ,

CYRUS F. AND MARY B. TOLMON.

FROM REV. M. B. COMFORT.

BELLEVILLE, JEFFERSON Co., N. Y.

*October 30th, 1886.*

DEAR BROTHER MOORE,—\* \* \* \* \* My own connection with the Assam Mission forms but a comparatively trifling factor in producing the results which have been there accomplished. And yet my seven years on the field form a period in my life, and in my ministerial course, full of pleasant memories and apparently more fruitful than any equal period in my home work. I reached Gauhati in April 1867.

The journey, though devoid of startling incidents, had yet been full of the charm of novelty. That was at a period far enough back to involve the old voyage by a merchant vessel from Boston to India, and therefore you will not be surprised when I tell you that it was 147 days after going on board before we landed at Calcutta. It might be thought that there was a grim fitness in the fact that our vessel's cargo was ice. We were at least spared the humiliation of having either rum or idols below decks, as they say has sometimes been the case with vessels which had missionaries for passengers either to Africa or India. \* \* \* \* \*

I shall not attempt to give a connected account of my work during the subsequent years. The varied experience in wrestling with a new tongue; the trials of domestic life under the system of division of labor peculiar to India; the novelty and pleasure of missionary touring and contact with the people in their numberless hamlets; the joy of telling them "The Old Old Story of Jesus and his love;" the strong attachments formed between the native Christians and the missionary; the delightful occasions when we were able to look into our fellow missionaries' faces, clasp their hands, and welcome them to the hospitality of our homes; the

sweet experience when in our touring we could go two and two, as the blessed Saviour, who understood the need of human hearts and the craving for companionship even when doing his work, sent out his disciples; all this and more will readily occur to those who are yet in the field. On the other hand, the discouragements, the trials, the discomforts, the struggles with disease and all the wide range of sorrowful experiences in missionary life will likewise be recalled and need not be dwelt upon here.

My arrival in Assam was just as the promising Garo work was fairly opening. We passed up the Brahmaputra while the now sainted Bronson was out at Rajasimla, engaged in the joyful work of baptizing the converts whom Omed had gathered together, and in organizing the first church of Garo disciples. He had hoped to complete his work in time to return to Goalpara and join us on our upward trip; but in this anticipated pleasure we were all disappointed. It was some time later, when we had the rare satisfaction of greeting this venerable and beloved missionary as he reached Gauhati on his way to Nowgong. \* \* \* \* \*

In 1869 I made my first extended missionary tour. I left Gauhati and after a march of six days joined Brother Stoddard at Damra in Garo-land. I reached him just in time to participate in the baptism of several happy Garo converts. Thereafter for several weeks we two enjoyed among that interesting people the happy association of Christian fellowship and service. Years later with brethren Bronson and Stoddard I had a most enjoyable tour of inspection from Goalpara to Tura and return. \* \* \* \*

I had the satisfaction of starting the work in Eastern Garo land next the borders of the Khasia Hills. This beginning was the planting of a school by a Garo convert named Joising at the village of Sorai Kurung. From this place five men and one woman came to Gauhati and I had the

pleasure of baptizing them. The next dry season I visited the village and baptized 27 more. The next year this gratifying work was repeated while other hamlets were visited and converts baptized. \* \* \* \* \* Mr. and Mrs. Clark are the only ones now there whose services are at all contemporaneous with our own. Others have stepped into the breach made by those who have died or have left the field. In your work you have our prayers for your success. And that your coming meeting may be rich in precious memories and freighted with the blessings of the Holy Spirit is my earnest wish.

Yours in Christian bonds,

M. B. COMFORT.

---

FROM MRS. JENNIE E. COMFORT.

BELLEVILLE,

*October 22nd, 1886.*

DEAR BROTHER AND SISTER,—How I would like to be with you in your dear old Nowgong home, for I remember how pleasantly the mission houses looked to me when I visited them years ago. Then there is the Kullung river on which we journeyed one whole night while the boatmen sang their dolorous boat-songs. But the muddy Kullung has an attraction to me greater than to most of our missionaries. Beneath its water I was buried in the ordinance of baptism by my own husband, having changed my views from conviction. When I left Boston I was a Presbyterian, a very decided one, and remained one for four years after reaching Assam. I rejoice that the truth came to me at last.

But dear Gauhati was our home, on the banks of the mighty Brahmaputra. I almost think I am strolling through the grounds there as I write. The fragrance from the Golunsi flower is wafted to me, and the shaved heads of the

Brahmins are plainly seen, nodding here and there, as they gather the flowers in the early morning for worship.

From my earliest years I had a strong passion for missionary work and often in the night would pray for the poor heathen who were in darkness, and most of all desired that I might go with the light to them. My hopes were realized in this respect, but how much good I did on the foreign field in my weakness, God alone knows. \* \* \* \* Sincerely to do good to that people He knows was my desire. And now may God's richest blessing rest upon you and upon those to whom you have gone, and may great in-gatherings be the result of your labor. With much love to all the dear missionaries I close.

Affectionately yours,

JENNIE E. COMFORT.

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FROM REV. R. E. NEIGHBOR.

464 N. EAST ST., INDIANAPOLIS, IND.

*October 21st, 1886.*

DEAR BROTHER MOORE,—\* \* \* \* The planting of the Cross for the first time in any part of the world is for that portion of the world the pivotal point in its history. It is a simple enough thing, to be sure, and its accomplishment attracts but little public attention, makes no noise in the world, is not taken account of in the politics of nations, and yet it is an event which far eclipses in its significance any other event, and all others in its history. "The making of England," as Green calls it, really began with the introduction of the Gospel into England—whenever that might have been, and Queen Victoria was altogether right when she handed the Bible to the envoys of the African Prince and said, "This is the foundation of England's greatness." And so, though there will not be many of you to come to-



gether for the celebration of your "Jubilee," and though it will not be attended with the éclat with which I remember the proclamation of the Queen as "Empress of India" was attended, I am free to say that you will be celebrating an event which in every respect surpasses in its importance to the people of Assam either the Queen's assumption of that title or any event in its past or coming history. We only wish we could be with you. \* \* \* \* \* Hendura too is in heaven, a man specially interested in the Mikir work, and a man upon whom in any time of difficulty in jungle work, as when Brother Scott's boat sunk in the river and when my elephant ran away with the children, it was a comfort to have with one, a man of reliable character. \* \* \* \*

As I look back over the nearly eight years we were in Assam, it seems to me to have been a period of considerable activity and of development. The work enlarged in its sphere; it became better organized; the facilities for its prosecution were better than they had been; the force of missionaries was considerably increased beyond what it was when we reached Nowgong. The great lack which I individually felt was that of means to spend a much larger portion of the year among the villagers; and of permanently and efficiently occupied centers in the rural districts as compared with the system of itineration from Nowgong. We were always cramped for money—and I say this while recognizing the fact (and because I recognize it) that mission work efficiently done *is* and must be under existing conditions expensive.

It was a very pleasant eight years we spent in association with the workers in Assam, and we do heartily wish you all every success and give you a place in our prayers.

With Christian love for all from us both, I am now and always.

Your affectionate brother,

R. E. NEIGHBOR.

FROM REV. T. J. KEITH.

DES MOINES, ILL.

*October 15th, 1886.*

DEAR BROTHERS AND SISTERS OF THE ASSAM MISSION,—More than ten years have passed since my service for Jesus in that part of the world closed ; but I shall for ever praise the Lord that in my way to heaven he led me through the Assam Mission. My four years there has kept me bound in spirit, more or less, to the work of salvation as represented by the workers and converts in those hills and plains. Intelligence from no part of the mission field has the interest in my home as from Assam, and especially the Garos. \* \* \* \* \*

There were 256 Christian Garos when I went among them in 1872. I praise the Lord that number has grown to four times that now. Oh ! may He hasten the day when in the Garo Hills, “ No man will say to his brother, Know thou the Lord, but when all shall know him from the least of them unto the greatest.” I suppose some of the old standbys yet live. Oh I would love to see them as in memory their faces rise up before me. I always think mournfully of the hill at Goalpara. It seems to me that I would weep to go up that river and see no bungalow on “ the perch.” Four years there ! Oh such experiences, sickness, death, sad and joyful experiences. I sometimes wish I could live those four years over again. I know so much more of some things than I did then. The missionary who is out in the field with a clearly written commission from Jesus, has I think, the best chance of a most blessed life with Jesus. \* \* \* \* \* May the Lord bless you, my brethren and sisters in Jesus. May he keep you well and strong and happy is my best wish for you all.

Yours in Jesus,  
T. J. KEITH.

## RESOLUTIONS

PASSED AT THE CONFERENCE.

1. *Resolved*, That this Conference feels the importance of the work which the Anglo-Indian Evangelization Society are doing for the Europeans and English speaking people of Assam, and that we express to them our hearty sympathy, co-operation and prayers, and request that they furnish our Society with information of the work they have done.

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2. *Resolved*, That we gratefully acknowledge the great benefit we have derived from the attendance and counsel in our meetings of the Rev. T. Jermou Jones, of the Welsh Calvinistic Methodist Mission to the Khasis ;

That as we have received spiritual inspiration, strength and sound wisdom from his presence and words, we return to him, to the native Christians who accompanied him, and to the Presbytery who courteously appointed him to attend our session, our hearty thanks, and add the assurance of our joy in the prosperity which God has granted to their mission in the past, and our sincere desire and earnest prayer that past blessings may be multiplied to them in the future, and that, whether in their present field, or in new regions, they may have the great joy of winning souls, and of hastening the day when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ ;

That the clerk be instructed to forward a copy of this resolution to the Presbytery of the Welsh Calvinistic Methodist Mission at Shillong.

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3. *Whereas*, Kohima station has been left vacant by the return of our brother, Rev. C. D. King, to America,

*Resolved*, That we, the missionaries of the American Baptist Missionary Union, convened in the Jubilee Conference at Nowgong, do request our brother, Rev. S. W. Rivenburg, to at once occupy Kohima, as the missionary to the Angami Nagas.

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4. *Resolved*, That this Conference send our united and earnest appeal to the young men of the Baptist Theological Seminary at Newton Centre, Massachusetts, at Hamilton and Rochester, N. Y., Crozer, Penn., and at Morgan Park, Ill., to consider if it is not their duty to come to the Lord's work in Assam, and that they unite with us in every effort to supply this destitute field with laborers ;

That Brother Burdette be requested to write to those at Newton, Brother Witter to those at Rochester, Brother Rivenburg to those at Crozer, Brother Moore to those at Hamilton, and Brother Clark to those at Morgan Park, conveying to them this appeal of this Conference, and laying before the young men of these institutions our need of new laborers.

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5. *Resolved*, That we, missionaries of the American Baptist Missionary Union, in the Province of Assam, Central Asia, have been greatly rejoiced at hearing of the dealings of Divine grace among the heathen in the Congo Valley of Central Africa, and that we do unitedly pray that God may raise up men and women for the vigorous prosecution of the work in that dark land.

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6. *Resolved*, That it is an end and aim of our work as missionaries to raise up self supporting and self-managing churches in Assam, and to this end we deem a class of vigorous preachers and teachers of the Word a necessity, and that, seeking divine guidance, we should adopt some system to raise up such a class.

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7. *Resolved*, That we the missionaries of the American Baptist Missionary Union in Assam hereby express our appreciation of the earnest, faithful labors of our brother and sister, Rev. and Mrs. C. D. King, for the Angami Nagas ; that we deeply regret the ill-health which has compelled their return to America ; and that we follow them with our sympathy and prayers for journeying mercies, and for our Heavenly Father's care and blessing for all their future lives.

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8. Inasmuch as it is a generally accepted fact among the observing and thinking men throughout India that the large efforts made by the Government of India and missionary societies for education throughout the country ; and also the dissemination of Scripture truth ; together with such incidental agencies as the association of different caste people in railway cars, and the diffusion of European ideas in the land, have greatly weakened caste and like exclusiveness among the people of India, and also their faith in the religions of their ancestors ; and that, as they discard these, they seem likely to choose either Christianity or Atheism, therefore,

*Resolved*, That this Conference earnestly request the Christians of America to pray God that he will graciously incline the rising generation of India to the Redeemer of the world.

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9. *Resolved*, That we the members of this Conference hereby express our sincere gratitude to Brother and Sister P. H. Moore, and Sisters Keeler and Pursell for their laborious efforts in convening, entertaining and so successfully managing this Conference.

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10. *Resolved*, That we the missionaries of the American Baptist Missionary Union in Assam, return our hearty thanks to the secretaries of the A. B. M. Union, the Woman's Missionary Society, and the Woman's Missionary Society of the West, and all former missionaries in Assam, now residing in America, who have added so much to the interest of our Jubilee Conference by the letters which they have sent us for this occasion.



## MISSIONARIES OF THE ASSAM MISSION.

BARKER, CYRUS ; *b.* Portsmouth, R. I., March 27, 1807 ; Hamilton Lit. and Theol. Inst. 1838 ; ordained September 1839 ; Assam, May 1840 ; left for home, October 29, 1849 ; died at sea, January 31, 1850.

MRS. JANE WESTON ; *b.* Shropshire, Eng., July 12, 1817 ; Assam, May 1840 ; home, 1849 ; now in Minneapolis, Minn.

BOND, MISS ELLA C. ; *b.* New Britain, Conn., July 26, 1857 ; Assam, January 1886.

BRANDT, MISS A. K. ; *b.* in Denmark ; educated in the U. S. ; Assam, November 1881—January 1883 ; married to Rev. R. Maplesden of the Telugu Mission, January 30, 1883.

BRONSON, MILES ; *b.* Norway, N. Y., July 20, 1812 ; Hamilton Lit. and Theol. Inst. 1836 ; ordained, April 29, 1836 ; Assam, July 17, 1837—1847, 1851—October 1857, 1860—1868, 1870—1879 ; died in U. S., November 9, 1883.

MRS. RUTH MONTAGUE LUCAS ; *b.* Madison, N. Y., Aug. 3, 1813 ; married to Rev. M. Bronson, September 7, 1836 ; Assam, 1837—1847, 1851—1855, 1856—1857, 1860—1868 ; died in U. S., September 30, 1869.

MRS. F. A. STUDLEY DANFORTH ; (see Mrs. Danforth).

MRS. MARY RANKIN ; (see Miss Rankin.)

BRONSON, MISS RHODA M. ; *b.* Norway, N. Y. ; Assam, May 1840 ; died, December 8, 1840.

BRONSON, MISS MARIE COATS ; *b.* Jaipur, Assam, 1840 ; went to the U. S. in 1847 ; returned to Assam, 1870 ; died, 1874.

BROWN, NATHAN ; *b.* New Ipswich, N. H., June 22, 1807 ; Williams Col. 1827, Newton Theol. Inst. 1832 ; ordained, August 15, 1832 ; Burma, 1833 ; Assam, March 1836 ; U. S. 1855 ; Japan, 1873, where he died January 1, 1886.

MRS. ELIZA W. BALLARD ; *b.* Charlemont, Mass., April 12, 1807 ; Assam, 1836—1846, 1850—1855 ; died in U. S., 1871.

BURDETTE, CHARLES E. ; *b.* Peoria, Ill., February 23, 1854 ; Brown Univ. A. B. 1880 ; Newton Theol. Sem. 1883 ; ordained Peoria Ill., September 11, 1883 ; Assam, December 25, 1883.

MRS. M. RUSSELL ; (see Miss Russell).

CLARK, EDWARD W. ; *b.* North East, N. Y., February 25, 1830 ; Brown Univ. A. B. 1857 ; Newton and Rochester Theol. Sem. 1858—59 ; ordained pastor Logansport, Ind., June 30, 1859 ; from 1861 editor and publisher of *The Witness*, Indianapolis, Ind. ; Assam, March 1869—May 1885, and December 1886.

MRS. MARY J. MEAD ; *b.* Amenia, N. Y. ; married to E. W. Clark, September 29, 1858 ; Assam, March 1869—1873, 1877—1882, and December 1886.

COMFORT, M. B. ; Rochester Univ. ; Assam, April 1867—1874 ; now pastor Belleville, N. Y.

MRS. COMFORT ; Assam, April 1867—1873.

CUTTER, OLIVER T. ; *b.* Lexington, Mass., March 19, 1811 ; Burma 1832 ; Assam 1836—1852 ; died in London, Eng., April 1881.

MRS. HARRIET B. LOW ; *b.* Milton, Mass., January 4, 1811 ; Assam, 1836—1847, 1851—1852 ; died in London, Eng., November 1883.

DANFORTH, APPLETON HOWE ; *b.* Pellham, Mass., July 8, 1817 ; Hamilton Lit. and Theol. Inst. 1845 and 1847 ; ordained, October 27, 1847 ; Assam, May 1848—1858 ; Chaplain U. S. Army, 1862 ; died, 1864.

MRS. F. A. STUDLEY ; *b.* Worcester, Mass., April 27, 1827 ; married to Rev. A. H. Danforth, 1847 ; Assam, 1848—1858 ; returned to Assam and married to Miles Bronson, D. D., January 19, 1872 ; died, February 3, 1874.

DAUBLE, G. ; joined the mission at Nowgong from the Basle Missionary Society, February 1850 ; died, March 1853.

MRS. M. S. SHAW ; Assam, March 1851 ; married to Mr. Dauble, July 23, 1851 ; U. S. 1855 ; now Mrs. Philbrick, Me.

GURNEY, A. K. ; *b.* Cumberland, Me., May 29, 1845 ; Colby Univ. A. B. 1871 ; Newton Theol. Sem. 1874 ; ordained August 1874 ; Assam, December 1874—May 1883, and November 1884.

MRS. MARY F. LAWRENCE ; *b.* Jay, Me., September 13, 1846 ; married to Rev. A. K. Gurney, July 19, 1877 ; Assam, 1877—1882 and October 1885.

KEELER, MISS ORRELL C. ; *b.* Genoa, Ohio, February 3, 1845 ; Assam, December 1875—1883 and October 1885.

KEITH, T. J. ; *b.* Knox Co., Ind., September 21, 1842 ; ordained August 19, 1869 ; Assam, January 1872—February 1876 ; pastor now at Des Moines, Iowa.

MRS. P. A. ; married to Rev. T. J. Keith, August 21, 1869 ; Assam, January 1872—February 1876.

KING, C. D. ; *b.* Mexico, N. Y., May 25, 1847 ; Rochester Univ. and Rochester Theol. Sem. 1878 ; ordained September 11, 1878 ; Assam, January 1878—December 1889.

MRS. ANNA K. SWEET ; (see Miss Sweet).

MASON, MARCUS C. ; *b.* Strykersville, N. Y., June 6, 1844 ; Madison Univ. A. B. 1872, Theol. Sem. and A. M. 1874 ; ordained, July 29, 1874 ; Assam, December 1874—March 1882, and November 1884.

MRS. DELIA S. HOWES ; *b.* Madison, N. Y., April 20, 1842 ; married to M. C. Mason, June 18, 1874 ; Assam, December 1874—March 1882 ; died in U. S., September 9, 1882.

MRS. CLARA M. STEVENS ARTHUR ; *b.* Eastport Me., June 17, 1844 ; married to Rev. J. H. Arthur, 1873 ; Japan, 1873—1877 ; married to Rev. M. C. Mason, April 15, 1884 ; Assam, Nov. 1884 ; died December 9, 1884.

MOORE, PITT H. ; *b.* Akyab, Burma, December 4, 1853 ; Madison Univ. A. B. 1876, Theol. Sem. and A. M. 1879 ; ordained, July 23, 1879 ; Assam, January 1880.

MRS. JESSIE T. TREVOR ; *b.* Sand Lake, N. Y., November 11, 1857 ; married to P. H. Moore, July 8, 1879 ; Assam, January 1880.

NEIGHBOR, R. E. and MRS. ; Assam, 1871—1878 ; now pastor in Indianapolis, Ind.

PHILLIPS, ELNATHAN G. ; *b.* East Bloomfield, N. Y., December 6, 1845 ; Madison Univ. A. B. 1872, Theol. Sem. and A. M. 1874 ; ordained July 8, 1874 ; Assam, December 1874—June 1884, and January 1886.

MRS. ELLA V. HOWES; *b.* Madison, N. Y., May 1, 1849; married to E. G. Phillips, June 18, 1874; Assam, December 1874—June 1884, and January 1886.

PURSELL, MISS NETTIE; *b.* Springfield, Ohio, February 16, 1861; Assam, October 1885.

RANKIN, MISS MARY; Assam, 1873; married to M. Bronson, D.D., 1874; United States, 1879; now in Eaton Rapids, Mich.

RIVENBURG, SIDNEY W.; *b.* Clifford Pa., October 12, 1857; Brown Univ. A. B. 1880, A. M. 1883; Rochester Theol. Sem. 1883; ordained August 22, 1883; Assam, December 1883.

MRS. HATTIE E. TIFFANY; *b.* East Bridgewater, Pa., May 14, 1862; married to Rev. S. W. Rivenburg, October 10, 1883; Assam, December 1883.

RUSSELL, MISS MIRIAM; *b.* Philadelphia, Pa., April 26, 1845; Assam, January 1, 1879; married to Rev. C. E. Burdette, December 25, 1884.

SCOTT, EDWARD PAYSON; *b.* Greensboro, Vt., 1832; Knox Col., Ill., and Hamilton Theol. Sem. 1860; Assam, November 1863—1865, January 1868 to death, May 1869.

MRS. ANNA K.; Assam, November 1863—1865, January 1868—1873; now practicing medicine in Cleveland, Ohio.

STODDARD, IRA J.; *b.* Eden, N. Y., 1820; Hamilton Lit. and Theol. Inst. 1845, 1847; Assam, 1848—1855, April 1867—1873, now at Pella, Iowa.

MRS. DRUSILLA ALLEN; *b.* Collins, N. Y.; married to Rev. I. J. Stoddard, August 23, 1847; Assam, 1848—1855, 1867—1870.

SWEET, MISS ANNA K.; Assam, December 1875—1880, 1882—1884, 1885—1886; married to Rev. C. D. King, December 1878.

THOMAS, JACOB; *b.* Elbridge, N. Y.; Hamilton Lit. and Theol. Inst. 1836; Assam, 1837; died just before reaching his station, July 7, 1837.

MRS. SARAH MARIA WILLSEY; *b.* Fairfield, N. Y., December 6, 1814; afterwards married to Rev. S. M. Osgood of Burma, July 19, 1838; died, July 13, 1849.

TOLMAN, CYRUS F.; *b.* Meridian, N. Y., October 25, 1832; Madison Univ. A. B. 1856, Theol. Sem. 1858; Assam, May 1859—1861; since 1866 Dist. Sec. A. B. M. U., Chicago, Ill.

MRS. MARY R. BRONSON; *b.* Nowgong, Assam; married to Rev. C. F. Tolman in U. S., October 4, 1858; Assam, May 1859—1862.

WARD, WILLIAM; *b.* August 28, 1821; Madison Univ. A. B. 1848; Assam, April 1851—1856, 1860—1869, and 1873; died at Sibsagar, August 1, 1873.

MRS. CORDELIA HEFFRON; *b.* Erieville, N. Y., September 12, 1824; Assam, 1851—1856; died at Wellesville, N. Y., November 1, 1859.

MRS. SUSAN R. BENJAMIN; *b.* Belchertown, Mass., February 5, 1822; in 1848, married to Rev. Judson Benjamin and went to Burma; in 1860 married to Rev. William Ward; Assam, 1860—1869, 1873—1880; in 1882 teacher in Government School, Sibsagar; died in Calcutta, April 27, 1884.

WHITING, SAMUEL MELLEN; *b.* Sutton, Mass., June 25, 1825; Trinity Col. Conn. and Newton Theol. Inst.; ordained May 8, 1850; Assam, 1851—1861; died in U. S. 1878.

MRS. ELIZABETH FLINT; *b.* Hartford, Conn., May 8, 1823; Assam, 1851—1861; now for several years Sec. Woman's Missionary Soc., for Connecticut.

WITTER, WILLIAM ELLSWORTH; *b.* La Grange, N. Y., December 9, 1853; Rochester Univ. A. B. 1880, A. M. 1883, and Rochester Theol. Sem. 1883; ordained August 15, 1883; Assam, December 1883.

MRS. MARY A. POTTER; *b.* Oxford, N. Y., April 14, 1860; married to Rev. W. E. Witter, August 15, 1883; Assam, December 1883.

#### CHART OF MISSION WORK IN ASSAM.

The figures at the top indicate the year of the century, and the horizontal lines represent the periods of service of missionaries,—the heavy ones those of males and the lighter ones those of females.

During the half century there have been on the field 23 different male missionaries, 27 wives of missionaries, and 6 unmarried lady missionaries, or rather 10 if we count 4 who were afterwards married and are included in the 27 wives of missionaries.



The greatest number of years of service performed by any one missionary was by Dr. Bronson, while Dr. Brown gave the longest term of unbroken service.

During the first years of the period, the stations were well manned, but during the rest of the period there have seldom been more than two male missionaries, frequently only one, at each station. In some cases there have been none. A glance will show how broken has been the service of many.

At one period, during parts of 1858—59, only two missionaries, Mr. and Mrs. Whiting, were present on the whole field, while Gauhati has had two long periods with no foreign missionary. The largest number of male missionaries on the field at any one time was eight.

The inadequacy of the force of men for the efficient occupation of fields representing between two and three millions of people, is evident. It need hardly seem surprising that the missionary labor, spread so thinly over so great an area, should result in no greater fruits. A good part of the work done during portions of the period, has been necessarily mostly fort-holding.

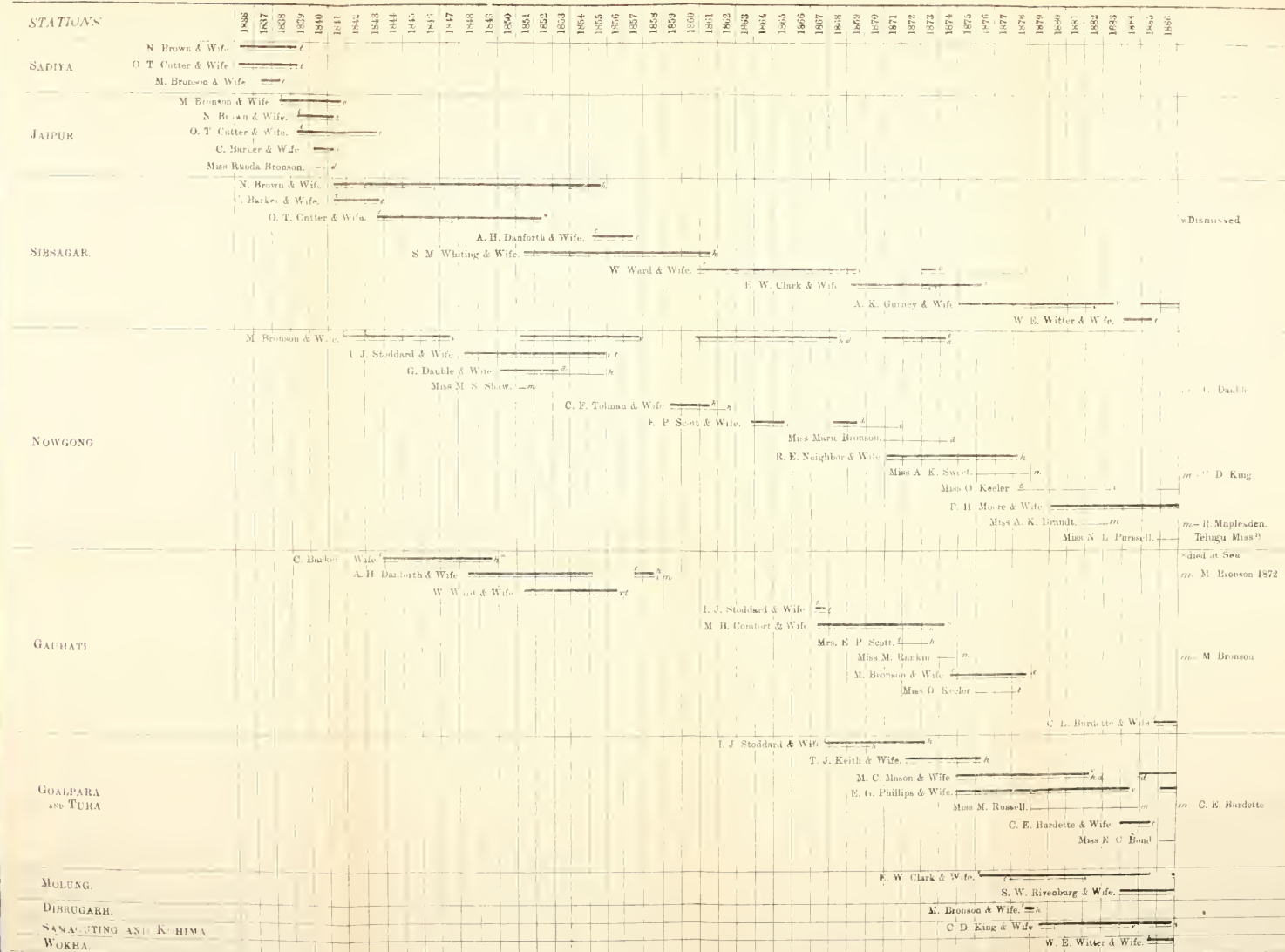
Sadiya and Jaipur were occupied for only a short period, and then abandoned for Sibsagar, Nowgong, and Gauhati, in which stations work has been continued, with more or less intermission, ever since.

The work among the hill-people has all been of recent date. The first to be opened was the Garo field (Goalpara and Tura), next the Aö tribe (Molung), next the Angami tribe (Samaguting and Kohima), and last the Lhota tribe (Wokha). The occupation of Dibrugarh was very brief.

The Garo work is under the head of Goalpara and Tura, because the head station was first located at Goalpara and then removed to Tura. The same is true of the Angami field, under the head of Samaguting and Kohima.



# CHART of Missionary Service in the ASSAM MISSION, A. B. M. U.



NOTE: — transfer to or from another station. v—Vacation. h—Home, not to return. d—deceased. m—married.

The "STAR" Press, 19, L. B. Bazar, Calcutta.

NAME OF STATION.	SCHOOLS		REMARKS.
	No. of pupils.		
	Male.	Fem.	
Sadiya	...		
Jaipur	...		
Sibsagar	...		Received by letter 8. Dismissed by letter 9. Name dropped, Kolhs who have gone home, or to other gardens, 66.
Nowgong	..	1 28	
Gauhati	...	7 16	* Probably slightly inaccurate. † Not in service since 1st Oct. 1886.
Tura*	...	10	Dismissed by letter 2. * Formerly Goalpara, later Tura. † Including schools closed during the year.
Molung	...	1	
Dibrngarh	...		
Kohima*	...	0	* At first Samaguting, later Kohima. † Left for America during 1886.
Wokha	...	7	
Total.	35	44	

## STATISTICS, 1886.

NAME OF STATION.	Work begun.	Missionary located, Abolished.	MISSIONARIES ON THE FIELD, 1886.			Baptized from the beginning.	Died in Communion.	Excluded and not restored.	MEMBERSHIP IN 1886.			Native ministers ordained from first.	Native ordained ministers at present.	UNORDAINED EVANGELISTS AT PRESENT.		VILLAGE SCHOOLS 1886.						STATION SCHOOLS 1886.				REMARKS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
			Male.	Female.	Total.				Race.	Number.	Total.			Race.	Number.	No. of pupils.		Christian teachers.		Non-Christian teachers.		No. of schools.		No. of pupils.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
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Our Dear Brothers, and

on the reverse indicate  
this field. All main roads  
have been travelled by at  
least once. A red line  
and schools, connected  
side of Gauchati. It is  
the most thinly populated  
district, and the only  
side of Gauchati which  
has ever been vigor



Sisters:-

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will grant us an outpouring  
at that time and glory  
the coming year? Yours

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three distinct languages  
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- On Feb 2d & 3d, 1889, our  
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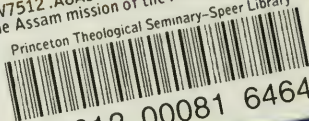
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